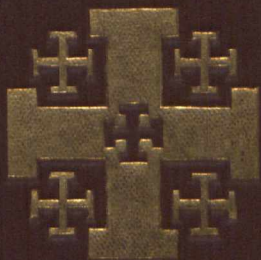


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TO



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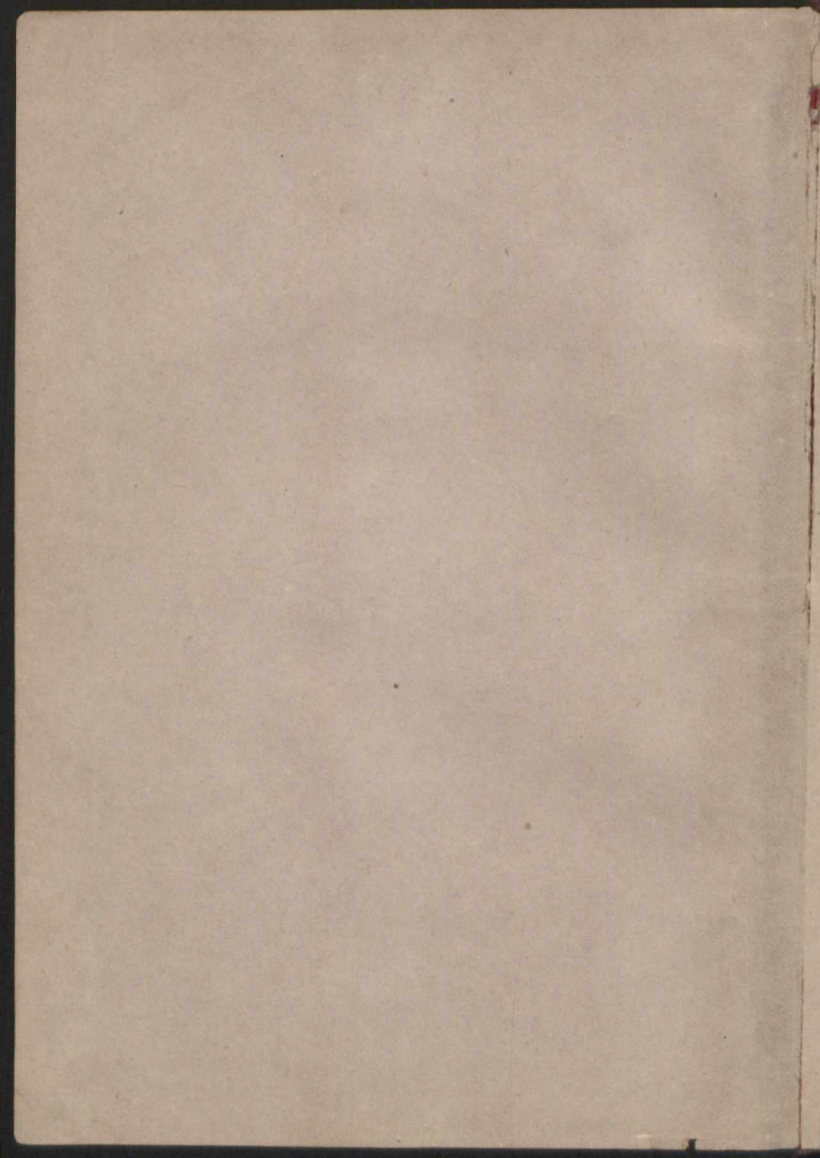
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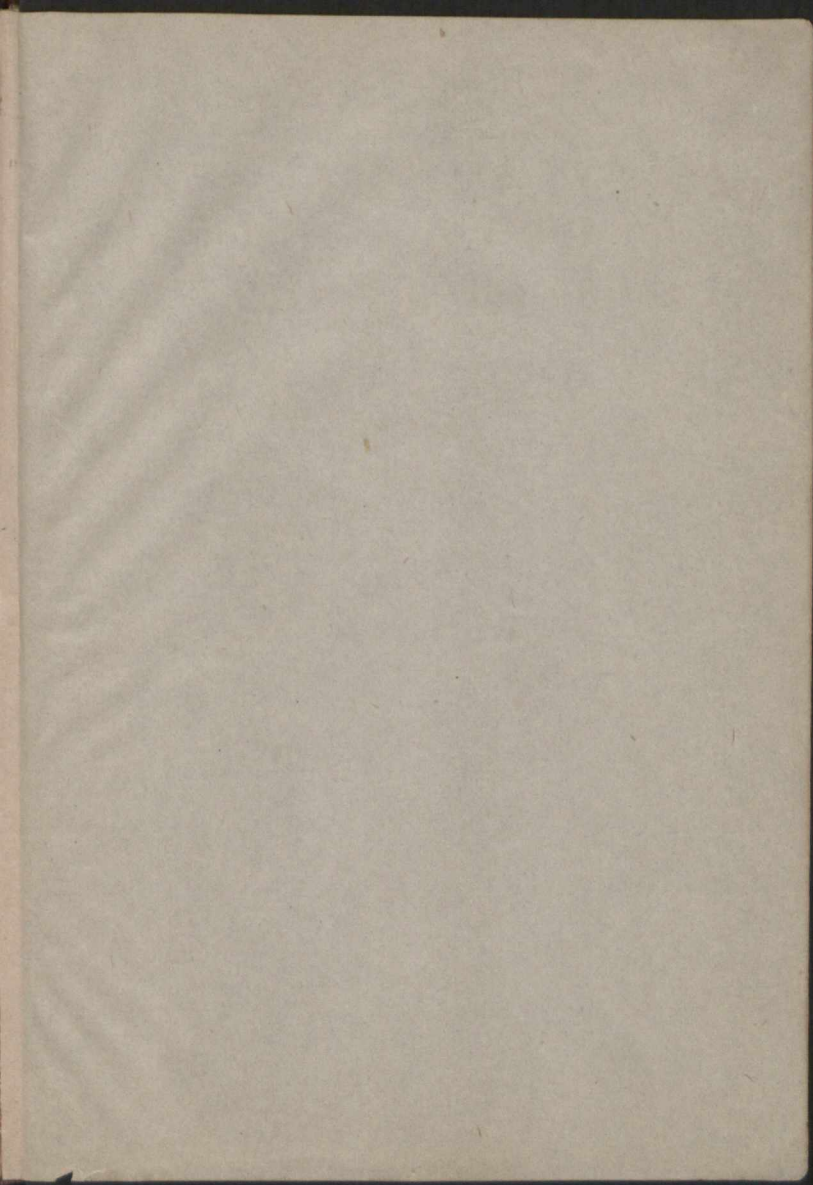
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TO

JERUSALEM AND ITS NEIGHBOURHOOD.

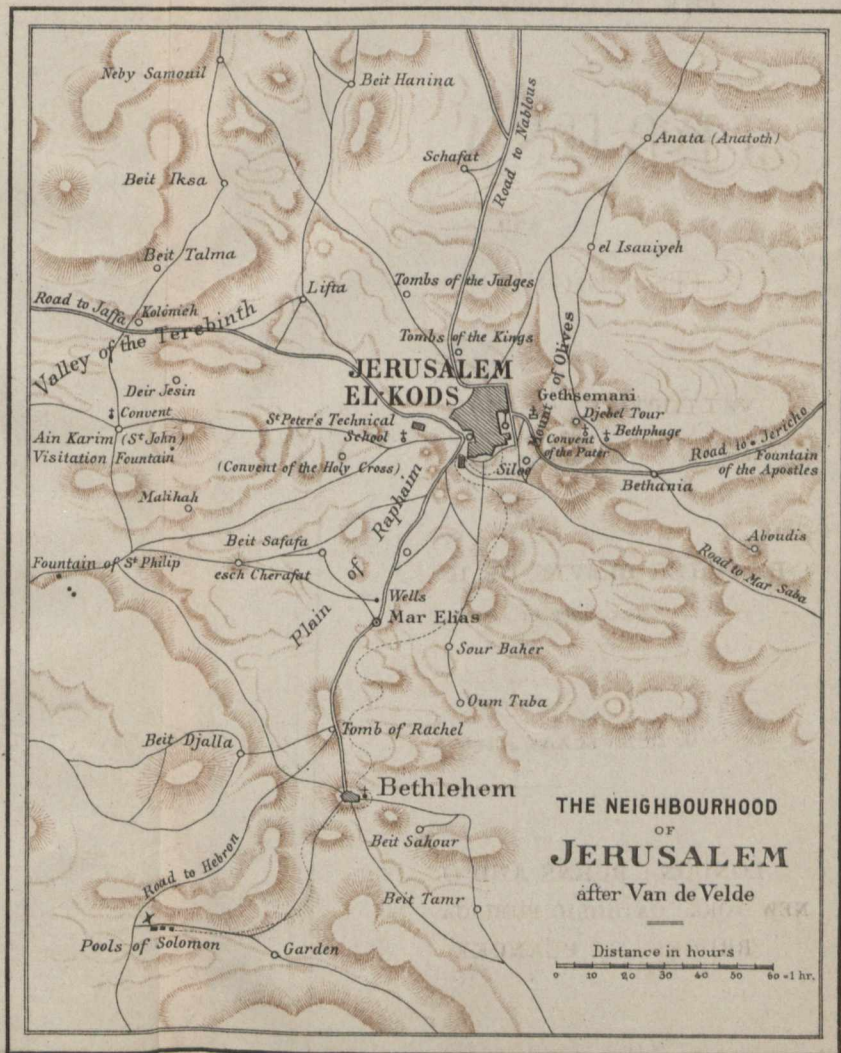


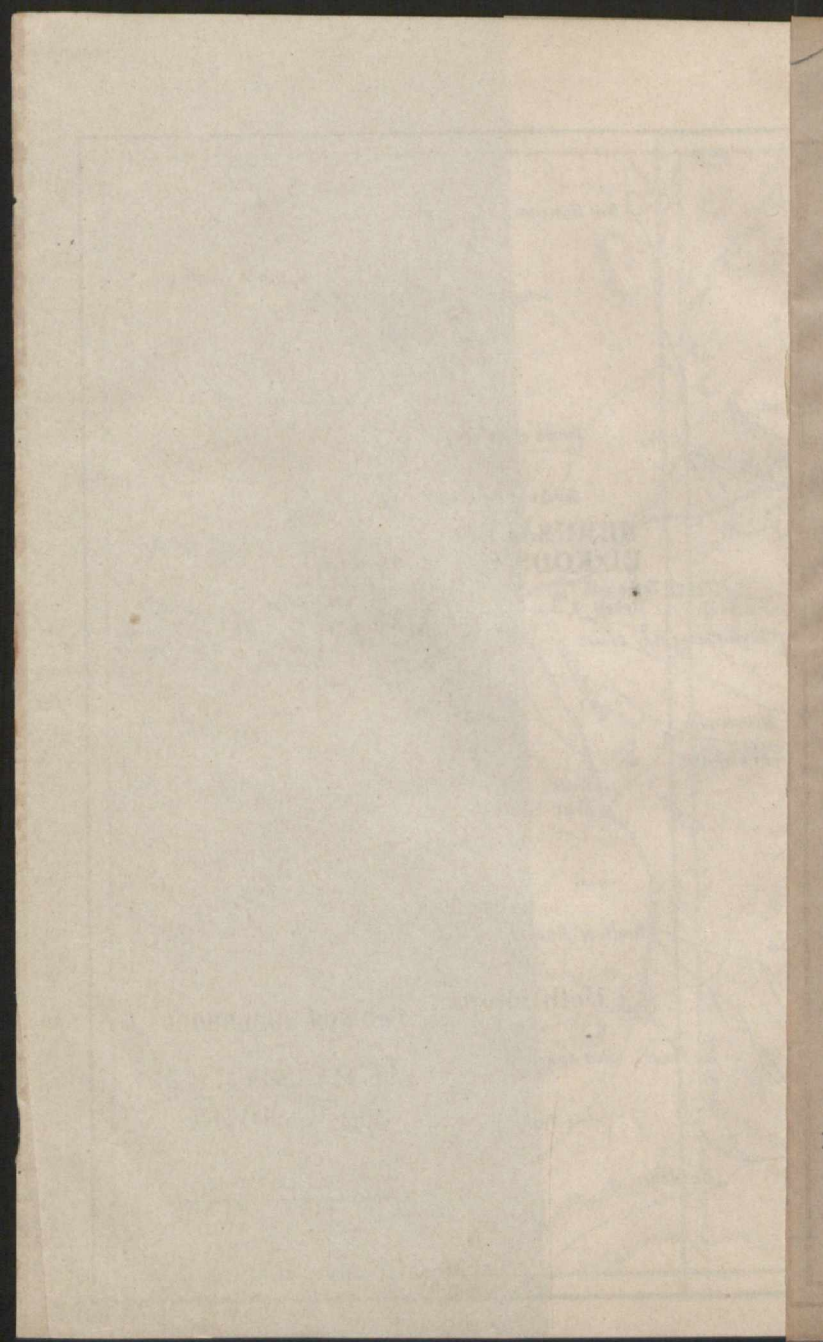
THE PILGRIM'S HANDBOOK

TO THE HOLY LAND

JERUSALEM AND ITS NEIGHBOURHOOD

BY THE REV. J. H. WILSON, D.D.





*26. Kartag.*

THE PILGRIM'S HANDBOOK

TO

JERUSALEM

AND

ITS NEIGHBOURHOOD

BY

WILFRID C. ROBINSON

FROM THE FRENCH

BY

*Edouard Colleman*

BROTHER LIEVIN DE HAMME, O.S.F.

RESIDENT AT JERUSALEM

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WITH MAP AND PLANS.

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LONDON: BURNS AND OATES, LIMITED

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THE PIMLICK HAZARD

TO

JERUSALEM

AND

THE NEIGHBOURHOOD

BY

WILLIAM G. HOBBS

IMPRIMATUR.

Brugis, in festo Sancti Joseph, 19 Martii, 1890

J. A. SYOEN, *Can. Libr. Cens.*

BROTHERLY LOVE OF HUMANITY

THE BROTHERLY LOVE OF HUMANITY



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## PREFACE.

Two years ago, I had the immense privilege of making a pilgrimage to the Holy Land. I then experienced the great utility of Frère Liévin de Hamme's *Guide-Indicateur de la Terre Sainte*. This work is the fruit of nearly forty years of practical experience which the author has had of life and travel in Palestine. It has passed through several editions in French, and has been translated into German, Italian, and Flemish. With the author's leave, I now offer to the English-speaking Pilgrim a translation of so much of the three closely printed French volumes of the *Guide* as concerns Jerusalem and its neighbourhood.

It has not been thought necessary to give in these pages, except incidentally, advice on the art of travelling in the East. Most English-speaking pilgrims know from experience or from that of their friends, the precautions to be taken while

travelling in a warm climate. As to how to choose a dragoman, that is, one to act as guide, interpreter, and universal provider, to assist the pilgrim in his wanderings, advice in print on this point is practically useless. The best the Pilgrim can do is to take counsel with one of the Fathers of the Holy Land or other trustworthy resident there on the choice of a dragoman, and the terms to be made with him. As to outfit, woollen and flannel clothing, stout boots, a pith helmet, or fez with *keffiyeh* (silk handkerchief), a railway rug, and as little baggage as possible, are requisite. A warm sash worn round the waist is a preservative against diarrhea. As heavy rainfalls occur even in May, a light waterproof is useful. Priests and others wearing dark clothes will find a brown holland dust coat serviceable. Ladies and persons of delicate complexion, will require veils and white gloves to protect themselves against the sunshine, and a few may find coloured spectacles useful, as the glare of the sunshine on the stony hillsides of Judea is great. Firearms are not absolutely necessary while travelling along the roads frequented by pilgrims, but the sight of a revolver or fowling-piece no doubt commands respect from the natives. A few remedies for fever and diarrhea, candles, matches, needles, thread, and soap, will all be found of real use. The quiet horses used by travellers can now always be provided, with an English saddle, on the pilgrim requiring one from his dragoman. A host of things recommended in the common guidebooks had best be left at home.

I cannot conclude this preface without thanking

many friends who have encouraged me in translating this book, and especially my brother and fellow-pilgrim, the Rev. C. Robinson, to whom I am indebted for not a few valuable suggestions and notes.

St. Joseph's Day, 1890.

W. C. R.

## TABLE OF CONTENTS.

General Sketch of the Holy Land . . . . .	1
Geology and Mineralogy . . . . .	5
Agriculture and Botany. . . . .	7
Zoology . . . . .	10
Population and Government . . . . .	16
Religion . . . . .	18
Money current in Palestine. . . . .	21
Habits and Customs . . . . .	22
Guardians of the Holy Places . . . . .	25
Jaffa . . . . .	29
Route from Jaffa to Jerusalem. . . . .	43
Lydda. . . . .	47
Ramleh . . . . .	52
Abu Gosh . . . . .	64
Jerusalem . . . . .	72
First Walk: the Via Dolorosa and the Holy Sepulchre. . . . .	105
Second Walk: Mount Sion and the Cœnaculum	177
Third Walk: Valley of Josaphat and Mount of Olives . . . . .	198
Fourth Walk: Valley of Gehenna . . . . .	230
Fifth Walk: The Wailing-Place of the Jews	252

Sixth Walk : Mount Moriah . . . . .	262
Seventh Walk : Tombs of the Kings . . . .	281
Ain-Karēem . . . . .	286
Bethlehem . . . . .	298
Bethania . . . . .	318
Emmaus . . . . .	322
Appendix : Indulgences and Votive Masses .	329

## MAP AND PLANS.

JERUSALEM AND ITS NEIGHBOURHOOD, opposite the  
Title-Page.

PLAN OF THE BASILICA OF THE HOLY SEPULCHRE be-  
tween pp. 134, 135.

PLAN OF JERUSALEM, after the Index.

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# THE PILGRIM'S HANDBOOK.

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## General Sketch of the Holy Land.

**Geography.** The Land of Promise, which is the same as the Land of Chanaan, is situated between Sidon, Cæsarea-Philippi, the desert of Sinai, the River of Egypt (Wady el Arish), and the Mediterranean. That part of the country between Mount Carmel and Egypt was, on the arrival of the Israelites, held by the Philistines. The Greeks and Romans gave the name of Palestine to the country inhabited by the Hebrews. In this sense, Palestine is bounded on the north by the river Leontes, called Leitâneh in the higher, and Nahr el-Kasmieh in the lower part of its course, on the N.E. by the Syrian desert; on the S.E. by the Arnon (Wady Moudjeb); on the S., by the desert or Arabia Petræa and Egypt; and on the W. by the Mediterranean. The Holy Land, properly so called, comprises only the country visited by Our Divine Saviour during his active life, that is to say, that part of Palestine between Sidon on the N., Cæsarea-Philippi (Banias) on the N.N.E., and Bethlehem on the S. and stretching E. to a little distance beyond the Jordan. It extends from Lat.  $31^{\circ} 42'$ , to  $33^{\circ} 34'$ , N., and from Long.  $34^{\circ} 55'$ , to  $35^{\circ} 44'$ , E. But Palestine, commonly designated as the Holy Land, Judea, the Land of Israel, of Promise, of Chanaan, etc., comprises the coast along the Mediterranean between Wady Kandil, some twelve miles north of Latakia (Laodicea) and Egypt.



## Character of the Country.

**Mountains.** Leaving aside the Lebanon and Anti-Lebanon, one 10,050ft., the other 9375ft. above the Mediterranean, both of which are on the borders of the Holy Land, the highest mountains of the Land of Promise are not more than 3600ft. high. S. of Beyrout, along the Mediterranean, to a little S. of Saida or Sidon, stretch the spurs of Lebanon. S. of Tyre or Sûr, runs from E. to W. the range of Album, projecting into the sea, as does the range of Carmel, S. of Haifa. The most noteworthy peaks in the N. of the Land of Promise are the Djebel Yarmouk, the Djebel Zaboud, and the hill of Saphed, in Upper Galilee. Lower down, to the S. are Thabor (Djebel et-Tour), Little Hermon (Djebel Dahi), Mount Gelboe (Djebel Fôkoun), the highest points in Lower Galilee. The more S. mountains are Ebal and Garizim, the highest parts of the range of Ephraim in Samaria. In Judea are Mount Quarantana (Djebel Karantel), near Jericho; the Mount of Olives, near Jerusalem; Djebel Neby-Samouil (the Crusaders' Mount Joy); Kastal, on the road from Jaffa to Jerusalem; and the hill Habroun, near the town of Hebron.

**Plains.** The Land of Promise contains several plains remarkable for their fertility and beauty. The chief ones are the Plain of Sharon extending along the coast between Gaza and Carmel; the Plain of St. Jean d'Acre between Ras en-Nakoura (part of the Album promontory) and Mount Carmel; the Plain of Esdraelon between Carmel and the Jordan, and the Plain of Hattine, between the hills of Nazareth and the Sea of Galilee.

**Valleys.** The Holy Land contains several valleys famous for their richness or for the memories attaching to them. First, the Valley of the Jordan or Ghor (hollow) beginning at the foot of the Great Hermon. It includes the Bahr el-Hûleh (Waters of Merom), the Sea of Galilee, and the Dead Sea, extending as far as the Red Sea, and separating the lands of Galaad, and of Moab, from Galilee, Samaria, and Judea. The Valley of Genezareth (Wady el-Hamam), on the shores of the Sea of Galilee, so highly praised for its fertility by the Jewish historian, deserves

mention. The Wady-Mokhna, at the feet of Garizim and Ebal, and extending from Hawarah to the Jordan, is both beautiful and productive. Equally lovely and rich is the Valley of Nablous, half covered by the town of that name.

After these come the less important valleys, the Wady-Sendjil, the Wady-Lubban, the Wady-Haramieh, and Wady-Jifna; and the celebrated Valley of Josaphat, of the Terebinth, of Mambre, etc.

**Seas and Lakes.** The Dead Sea, 1300 ft. below the level of the Mediterranean, is a lake without an outlet, losing its waters by evaporation. The quantity carried off by the sun often does not equal that poured into it, and its waters are forced to extend themselves over the valley. It is probable that before God punished by fire the sins of the people of the Pentapolis, the Jordan flowed into the Gulf of Akabah.

The Lake of Genezareth, Sea of Galilee, or Lake of Tiberias, more to the N., is the finest piece of freshwater in all Palestine.

Bahr el-Hûleh (Waters of Merom) is some nine miles N. of the Sea of Galilee, in the same valley. Its waters are sweet and full of fish, and cover a space of nine square miles. The ground around it is marshy, covered with rushes, reeds, and other plants.

**Rivers, Brooks, and Torrents.** In the Holy Land, there are only two rivers, the Leontes (Nahr el-Leitâneh) and the Jordan (Nahr es-Schria); neither navigable. The former rises near Baalbek and flows into the Mediterranean; the latter takes its rise at the foot of the Great Hermon, and passing through the Waters of Merom and Sea of Galilee, loses itself in the Dead Sea.

There are few brooks in the country. Chief among these are the Wady el-Aamud, running into the Sea of Galilee; the torrent of Kedron, into the Dead Sea; the Nahr el-Djalud which passes by Beth-Shan into the Jordan; the Nahr en Naâman (Belus); the Nahr Mûkata (Kishon); the Nahr el-Aujeh; and the Nahr er-Rûbin; the four last emptying themselves into the Mediterranean. During the rainy season, the torrents are numerous, and full of rushing waters. For the rest of the year, they are dry.

**Springs and Wells.** These are few in Palestine. The chief ones are Ras el-Ain near Tyre; Ain-Medâwarah, near the Sea of Galilee; Ain-Sultan (fountain of Eliseus); Ain-Dok, near Jericho; Ain es-Seiah (fountain of Elias) and Ain-Sâadeh, at the foot of Mount Carmel; the Fountain of the Blessed Virgin at Nazareth; Ain-Mâiteh, near Zeraïn; Ain-Djalud, at the N. side of Gelboe; Ain-Djenine, near village of that name; Ain el-Bireh, near village of that name; Ain-Fechkhah, at the N. W. corner of the Dead Sea; Ain-Siloe or Ain-Sitti-Miriam (fountain of the Virgin), near Jerusalem, in the valley of Josaphat; Ain-Hand, fountain of the Apostles; Ain-Hanieh, near Bettir; Ain-Dîroueh, on the way to Hebron; Ain-Karem, at St. John-in-the-Mountains; Ras el-Ain (Sealed Fountain), near el-Bourak; and Ain-Artase, in that village.

The great works made by the ancients to procure water show how badly off Palestine always was in that respect. Yet, in spite of their numbers, the Jews rarely were in want of it. They stored it in cisterns cunningly cut in the rocks along all their highways, in their fields, gardens, threshing-floors, villages, and cities. At Jerusalem, it is impossible to excavate fifty square yards of ground, without coming upon one cistern at least. Recently, on the site of the old walls of Jebus (Sion), within the space of one hundred yards, no less than thirteen cisterns were discovered. It is probable that most of the cisterns of the Land of Promise were made by the Chanaanites (Cf. *Deut.* vi, 10-11.).

Since the country has been almost entirely cleared of woods, water has become more and more scarce. Several springs have fallen so low as to lose almost all their power. Thus at Artase, the spring no longer pours its waters into its ancient aqueduct, so that they cannot now reach Herodium (the Mount of the Franks) as they did when Herod the Great built that town.

**Mineral Spring.** Only one exists in the Holy Land, and that a hot spring (el-Hammam et-Tabarieh) near Tiberias.

**Caves.** These are numerous in the hills, the most remarkable being the Cave of Arbel (Irbid), those on the hills of Aadelmieh, and the Caves of Khareitoun.

**Extinct Volcanoes.** Many traces of these may be noticed. Occasional earthquakes are felt.



## Geology and Mineralogy.

Palestine offers examples of strata of different successive periods, of which some instances may here be given.

**Primary.** Between the Red and Dead Seas, granite and gneiss are found. Next to the granite, sandstone appears and runs along the E. side of the Dead Sea. It forms also the western slopes of the Anti-Lebanon and Lebanon, and serves as base to this range of limestone. Sandstone shows itself on the E. slope of the Anti-Lebanon where it is profitably quarried by the inhabitants of Damascus.

**Tertiary.** Between Gaza and the Nile only sandy soil exists. Clay is common in many parts of Palestine, on the hills and in the valleys. Near Tiberias, it is found some 450 ft. below the level of the Mediterranean; it shows itself again at Kastal 2100 ft. above the same level, and 6 1/2 m. W. of Jerusalem. It is used to makes pots, bricks, and red pipes. Sometimes the clay is covered with layers of marl. This is generally of a whitish hue and often contains traces of fossils.

**Limestone.** The greater part of Palestine is made up of limestone hills belonging to different stratifications of the tertiary period, and of diluvial plains belonging to the post-tertiary period. These are the plains of Sharon, Jordan, Sanour, Esdraelon, and St. Jean-d'Acre.

There are seven kinds of limestone in Palestine. (1) *White marble*, rather coarse which I discovered in 1872, in the range of hills along the W. side of the Dead Sea. (2) *Mizi yabese* or *Hhâdjâr yahoudi*, a stone chiefly found to the W. near Jerusalem. It is very hard, close grained, red, with more or less distinct veins of yellow, and is capable of a high polish. (3) Common *Mizi* is close grained and tough, but not so hard as the last named, and almost white. It is used for building purposes. (4) *Meleki* is less hard and lighter than the former, has not seldom veins of red, will not polish, and is often used for masonry. This stone takes its present name, *Meleki* or *Malekiyeh*, "royal", because it was the stone taken by Solomon from the quarries N. of Jerusalem, still called "the Royal Caves," to build

the Temple<sup>1</sup>. (5) *Kakouli*. It is neither hard nor compact, contains less crystallised particles than do the stones just mentioned, resists less well the action of the atmosphere, and is commonly used for the interiors of buildings.

Nummulites such as ammonites, and fishteeth, are often found in it. These last are usually pyramidal, curved, dark, and not more than an inch long. (6) *Nâri* is a stone of which the crystalline matter is invisible to the naked eye. It is very light, soft, easily affected by the atmosphere, but resists fire, and contains generally some silex. It is much used for vaulting. (7) *Gypsum* is found in many parts of Judea.

Besides the above limestones, there are found in Palestine (1) *Silex*, very common, both in boulders and stratified; (2) a stone called *Hhâdjâr Neby-Mousa*, because found near a celebrated mosque called Neby-Mousa (the Prophet Moses), about 18 m. E. of Jerusalem. This stone there forms a bed of only three miles in length from N. to S. and less than a mile in breadth. It is used to make objects of curiosity for sale to travellers, and, though not hard, as a black paving stone. It burns like coal, giving forth a very bituminous smell, but does not entirely consume itself and goes out after losing 20 per cent. of its weight and covering itself with a white coating, two millimetres in thickness. If this coating be removed, the inside may be burned again. (3) *Basalt* is found in the igneous districts E. of the Sea of Galilee, the ancient Basan of the Gualonitis, in the neighbourhood of the same lake, especially to the N. and W. and in the plain of Hattine as far as Saphed. To the N. and N.E. of Saphed, on the road to Damascus, are a series of small extinct volcanoes, rich in basalt. All these parts are metamorphic.

To conclude, primary formations predominate in the S. of Palestine, next comes a layer of red sandstone, but the greater part is composed of chalky limestone mixed with nummulitic chalk and alluvial deposits.

**Minerals.** Minerals proper are almost entirely absent from

<sup>1</sup> See VIGOUROUX, *La Bible*, III, 507; also WARREN, *Underground Jerusalem*, p. 60.



the Holy Land. There are a few iron and coal mines in the Lebanon. Bitumen mines have been worked for the last three centuries at Hhasbaya. The neighbourhood of the Dead Sea yields large quantities of asphalt and salt. To the S.W. of the same sea, there are mines of rock salt, chiefly in the mountain of Sodom where I have seen blocks of it nearly 200 ft. in height.

### Agriculture and Botany.

By its produce Palestine ranks among hot countries, yet, if water be not wanting, the plants of temperate climates flourish there.

**Fertility.** As to its fertility, the country must be considered under two aspects, past and present. That Palestine was once a most fruitful land is sufficiently proved by the words of Moses: "A land the Lord promised by oath, to your fathers and to their seed, a land which floweth with milk and honey" (*Deut.* xi, 9.). These words indeed have a poetic tinge and must not be taken too literally, but, in speaking thus, Moses was not trying to paint black white. Evidently his figures of speech depicted the wonderful fruitfulness of the Land of Promise. Although the ancient beauty of Palestine has departed or rather no longer resembles that of Jewish times, its present sterility is more apparent than real. To prove this it suffices to set intelligent and industrious labourers to work the soil, to see at once that it is one of the most fertile countries of the world. I may mention also, as proofs of this, the enormously big vegetables of various kinds sold in the Jaffa market, and the splendid produce of small plots of ground watered by the gardener's care or by waters from scanty and distant springs. I have several times heard it said that at Artase, S. of Bethlehem, there have been five potatoe crops in a year. And who has quitted Palestine without admiring the quantity and size of the Jaffa oranges? The fruitfulness of a land, reputed barren, shows itself everywhere, even on the stoniest hillsides. Spots of uncultivated ground yield an endless variety of beautiful plants. This spontaneous

vegetation shows the richness of the soil, but, be it noted, that in this sad land, manuring the soil is unknown.

**Agricultural Produce.** Provided the soil is irrigated, almost all the vegetables of Europe prosper in Palestine. Peas, beans, lentils, and pumpkins abound in Judea. The *Hibiscus esculentus*, the artichoke, cabbages and turnips grow well, white wheat, barley, rice, and sesame are plentiful in the plains. Maize grows, but is rarer. Tobacco is much cultivated: that of Djebeil is known to all the world, and largely exported to Egypt. The sugar-cane is successfully cultivated along the coast between Jaffa and Tripoli. Fruit is capital and palatable. The dates and figs are delicious, as is the Barbary fig (cactus), highly esteemed by the natives. There is a brisk trade in oranges. The water-melons and melons are tasty and refreshing. The grapes yield a wine full of alcohol and highly valued.

**Trees.** The chief trees of Palestine are the fig, olive, pomegranate, apricot, peach, almond, lemon, and orange trees, whose abundant fruits are very profitable. Apple, pear, prune, and cherry trees have been imported from the west, but unless planted by some stream or spring, do not yield much profit to their owners. The sycamore (*ficus sycamorus*) is a tree with a thick trunk, long horizontal branches and fruit resembling small round figs, green and tasteless. The wood is very hard and light. The Jews used it for building (*Isaias ix, 10*). The walnut is rare. The hawthorn (*alba spina*) is in Palestine a big tree and bears fruit. The cypress is not often seen; it grows quickly and uprightly. The terebinth, with its heavy, hard, dark, splendid red wood, is becoming more and more rare. The finest tree of the country is certainly the carob tree or locust tree (*ceratonia siliqua*), with its thickset branches, dark evergreen leaves, yielding grateful shade. Its fruit resembles large bean-pods and is used as food for men and beasts. The pods are supposed to be the "husks" eaten by the Prodigal (*Luke, xv, 16*). The jujube tree (*zizyphus vulgaris*) flourishes wherever planted. The *zizyphus* appears to be Sittim wood used in the construction of the Tabernacle (*Exod. xxxvi, 20*). The palm-tree is common, but its fruit will not ripen when grown on high ground.

The mulberry is found everywhere; its fruit is excellent, and its leaves are food for silk worms and cattle. The elm (*cellis*) is common but its fruit is worthless and its trunk almost always hollow. Among the acacias, there is the *acacia mimosa* giving forth its sweet scent afar. The poplar is found by the water's edge. The maritime pine is scarce. Several kinds of evergreen oaks (*quercus virens* and *quercus aegilops*) are very common. The tamarisk grows in moist and sandy spots. The *zakkoûm* (*elocagnus angustifolia*) favours Jericho and the land of Galaad. The *doum* (*ramus nabeca*) is frequently met with both as a tree and as a bush. The common laurel (*laurus nobilis*) is cultivated into a tree; in the woods, especially around Carmel, it is a mere shrub.

**Shrubs.** Among these are the henna (*Lawsonia*), that usually grows as a bush and whose leaves when boiled in water, dried and ground to powder, produce the red used by native women to dye their nails; the oleander (*nerium oleander*) found beside the brooks of Palestine and on the shores of the sea of Galilee; the broom, used as fuel by the Bedouins; the castor-oil plant (*ricinum communis*) whose berries yield a purgative oil. This plant is often found growing wild. At the fountain of Eliseus, Jericho, it has developed into a tree. To these must be added the vine, very successfully cultivated and bearing fine grapes; the liquorice growing mainly along the banks of the Jordan; and the cotton plant. This last, although it thrives well in the plains and valleys, is now less and less cultivated. The Palestine cotton is not very long, but fine and extremely white. The *mattanâne* is a shrub from which very strong cords are made, much used by camel-drivers to fasten loads on their camels.

**Herbs.** Notice the mandrake (*mandragora officinarum*), a Biblical plant, growing wild. Its fruit resembles the potato root and ripens in May. Saltwort (*salsola*) and soapwort are found in the plains about the Jordan; fennel is often found in fields, but more generally in uncultivated ground.

**Flowers.** Palestine shows a fine collection of flowers. These are the lily; the jonquil; the hyacinth; the cyclamen.



whose varied tints beautify the crevices of the rocks; the tulip (*tulipas acutifolia*), rather rare; the narcissus which in spring spreads its sweet scent afar; a small iris found by the way-side and a larger one found in graveyards; the anemone that adorns the unploughed land; the ranunculus (*asiaticus*) with its red flower; and the mallow, here used as food for man. The white narcissus is supposed to be the Rose of Sharon, and the blue iris the Lily of the Valley.

## Zoology.

**Domestic Animals. Sheep and Goats.** In ancient times, flocks of sheep formed the chief wealth of the country. Nowadays many parts of Palestine do not yield enough pasturage to make them prosper. Thus, especially around Jerusalem goats are more common than sheep. Both are of the Angora breed, the sheep having stout tails, and the goats being extremely long-eared.

**Oxen.** The Palestine ox is small and gentle and resembles that of Brittany. Its flesh is not juicy, and sells for less than that of sheep or goats.

**Camels.** The camel with its one hump, is reared by the wandering tribes of Bedouins and thrives in desert places where the cow and goat in vain would seek for sustenance. Among many Bedouin tribes, it takes the place of the ox and sheep, and beast of burden. In this last character, it is met on all the roads of Palestine. It is seldom ridden except in the desert, but it is sometimes yoked to the plough.

**Horses.** The Arab horse, I hold to be the best in the world. It is distinguished for its gentleness and the fewness of its wants, barley and chopped straw forming its staple food. The best Arab horses belong to the Bedouins who are loathe to part with them and rarely sell them until more or less forced to do so. Sometimes a fine Arab mare has more than one owner and this makes its purchase very difficult.

**Donkeys.** The ass of the East is more lively and more akin to the wild ass than its European brethren, but it is not a better beast. Three kinds exist in Palestine: (1) the common donkey, small and used to carry all sorts of

burdens; (2) the black ass, as large as a Syrian horse and strong as a mule, found chiefly at Damascus; (3) the white ass, high, very gentle and used for riding. This last is reared by the Sleb tribe of Bedouins, generally to be found at a distance of a good three days' march E. of Damascus.

**Mules.** This is undoubtedly the most useful animal in Palestine both for riding and transport, for drawing a cart or the plough, for drawing a carriage or turning a mill. It wants little and is long-lived. I knew one that had been used to turn a mill during 35 years. A great number of these animals are reared at Saphed. The dung of all the animals above named is used for fuel.

**Pigs.** These are not in favour in the East and rarely found in the farm-yard. Herds of swine in Syria, in ancient times, were there probably through Greek influences. Many Christians born in Palestine have an instinctive dislike for pork which is often unwholesome in summer.

**Cats.** The East is rich in cats, the tamer ones being of the Angora kind, with long hairs and thick splendid tails.

**Dogs.** There are few domesticated dogs, but in the towns and villages a great number of stray ones are to be met, their number varying according to the quantity of refuse they find for food. They bark much but unless provoked seldom attack a man. The shepherd's dogs are more daring and dangerous. Among the stray dogs there is only one kind, distinguished by its long muzzle. If fed, these dogs will often follow travellers from camp to camp, with the baggage and attendants, and are often useful as watch-dogs at night. In towns, they act as scavengers, for which the inhabitants are very grateful, so that to ill-treat a dog is to irritate the natives. It is impossible to take a domesticated dog about with one, for the others will attack it from all sides in the streets. The stray dogs know their own haunts, and risk being attacked by their fellows if they cross other parts of the town than their own.

**Jackals.** These are the commonest and most plentiful of wild animals. As soon as the sun sets, their cries are heard all over the country and desert, their yelps being like the cries of children, as they answer one another from afar. They rove in packs at night. Before dawn their yelping



begins afresh and they then disperse to their lairs. They greatly resemble foxes, especially in their taste for poultry. The jackal never attacks man and is not to be dreaded in the least.

**Foxes.** They are very rare in the East. The "foxes" of Samson are generally believed to have been jackals.

**Wolves.** They are often seen in snowy weather, but never attack man.

**Hyænas.** The hyæna is common, but is not dangerous, living, as it does, on dead animals.

**Bears.** They are rare and only found in the Lebanon.

**Lions.** The lion is no longer found in Palestine, but several large feline animals still exist there.

**Leopards and Panthers.** The leopard is rarely seen; I doubt if the panther still exists in the country, if so, it must be about Mount Carmel. The ounce or tiger-cat is met occasionnally, but unless provoked will not attack any one.

**Rodentia.** Hares exist though not plentiful; there are a few porcupines and hedgehogs. The common rat, the desert rat, the mole, and mice are extremely numerous. The hamster is rare and so is the polecat found only about Mount Carmel and the woody parts of Galilee. The badger is becoming scarce and the jerboa is found only on the plains of the Jordan.

Among the cloven-footed animals are the wild boar, which is found in all parts of Palestine, as well as the gazelle, often forming herds, and the wild-goat, frequently seen on the western shores of the Dead Sea.

**Birds.** Several kinds of birds are common in Palestine. *Wild ducks* are found about the Jordan, the Sea of Galilee and other sheets of water. The *tame duck* and *turkey* are scarce. *Dabchicks* or *grebes*, I have only seen on the Sea of Galilee where they swarm. They are hard to kill and even when hit, just flutter their feathers and go their way. I have only seen one killed. *Wood-pigeons* are common, especially about Jericho. Tame ones are unknown. The *domestic fowl* is common, smaller, and not so good as in Europe. The *heath-cock*, and the *red* and *grey partridge* are plentiful in Palestine. A small clear-grey partridge frequents the

neighbourhood of Jericho. There and at Mar Saba *black-birds* with orange tipped wings are found. The *roller* (*coracias garrula*) with its brilliant colouring of blue and green, about the size of a pigeon, haunts the woods. The *nightingale* is heard by the Jordan. Wherever there are woods, there is the *bulbul*, nor is the *lapwing* rare, especially in Samaria. The *jay* is common in the woods, the *cuckoo* also, though silent. *Wood-cocks* and *snipe* are plentiful in winter. The cornfields in spring are alive with *quails* while they are to be seen all the year round about the Sea of Galilee. *Goldfinches* are numerous and also *chaffinches* in woody spots. *Swallows* and *martins* are plentiful. A small grey swallow is found near Mar Saba and in other out-of-the-way places. The *kingfisher* appears where there is water; the *ortolan* where there are woods. The *bee-eater* is common and beautiful. The *linnet* is seen about the Jordan, *wagtails* in the woods.

A grey coloured hopping *thrush*, with a long tail, is called by the natives *abu-danab* — "the father of the tail." *Ravens* of all kinds are plentiful in the East, one, of light grey plumage, is no bigger than a blackbird. Birds of prey are represented by several sizes of *falcons*, and *eagles*. The *barn-owl* is all over the country, and the *stork* and the *heron* are also found there.

**Reptiles.** The *chameleon* and *lizard*, varying greatly in size and colour, are common enough, but the *gecko* may be trodden upon at almost every step one takes in Palestine. The longest *gecko* I have been able to measure in that country was four ft. and a half long. *Snakes* abound, many venomous, of all sizes and colours, the black being considered most dangerous. They will not attack man. *Scorpions* are dangerous because their sting is most painful, though not fatal in this country. They are found everywhere, even in dwelling-houses, but prefer living under stones about ruins. *Crocodiles* formerly were found in the Kishon, but there are none nowadays; they were also seen formerly in the Nahr ez-Zerka, that runs into the Mediterranean near Cæsarea, but I do not think they are to be found there now. The common land *tortoise* (*testudo mauritanica*), and the *turtle* (*emys caspica*) are frequently seen about the Kishon, and in

the Wady-Melek, in Galilee. Along the coasts of Syria, the marine turtle (*chelonina chouanna*) are wonderfully big. They are caught in the harbour of Jaffa during the water-melon season in September, and often weigh as much as 176 lbs. Among molluscs, are *snails*, much sought after, especially in Lent. Between the Kishon and St. Jean d'Acre very curious molluscs are found, notably the *murex brandaris* and the *murex tronculus* used to obtain the famous Tyrian purple. The sea-coast of Palestine and Phenicia produces an immense quantity of beautiful sponges (*spongia usatissima*). These *protozoares* are brought up from the bottom of the sea by the inhabitants of the coast—all capital swimmers—and a brisk trade is carried on in sponges.

**Fishes.** With few exceptions, to the smallest streams and the smallest cisterns supplied by springs, every piece of water is alive with fish <sup>1</sup>. The waters that most abound in fish are the Waters of Merom, (*Bahr el-Houleh*), the Sea of Galilee, and the Jordan. They support the *barbus longiceps*, the *barbus canis*, a collection of *capoeta*, *chromi*, etc., to which must be added the *clarias macracanthus*, or *coracinus* of Flavius Josephus, belonging to the *siluroides* family <sup>2</sup>. Sea-fishing yields little, and the fish caught is tasteless, owing to the stony and consequently weedless condition of the Syrian coast.

**Insects.** Insects swarm in the East. *Fleas* are a plague, particularly for travellers. *Mosquitoes* are frequent in Palestine, but a little precaution suffices to keep them off, such as mosquito curtains round the bed, and closing the doors and windows of a room before lighting it up. Besides the common mosquito, there is a whitish one, called by the natives *Bargache*, very small and swarming so thickly, that it is difficult to guard against them. Happily they are found only occasionally about the Jordan and Sea of Galilee. Their buzz and bites make these insects unbearable.

<sup>1</sup> The two chief springs that have no fish are Ain-Hadjlah and Ain-Fechkhah; this last the most important spring in all Judea.

— <sup>2</sup> Dr. LORTET, *Poissons et reptiles du lac de Tibériade et de quelques autres parties de Syrie*.



*Hornets* and *wasps* are few and unaggressive. *Flies* are very troublesome, especially in the plains to persons on horseback. Unless precautions be taken to keep them from one's horse, a risk is run of being thrown when riding at any time between May and October. *Bees* are very productive in Palestine. Their hives are made of baked earth instead of straw and in form are cylindrical, and longer than they are broad. *Spiders*, including the *tarantula*, are plentiful in the country, and harmless. *Ants* are everywhere in the East and it is hard to find a spot where they have not established themselves. They are of all colours and sizes, but the *termites*, or so-called white ants, are only found east of the Jordan, in the land of Galaad. *Locusts* have always been a plague in the East and are so still. With four wings, flying as high and as well as birds, when they invade Palestine, crops, fields, grass, tree-leaves, all are devoured with a voracity that spares nothing, and less than twelve hours suffice for such utter devastation. The *butterflies* are inconsiderable, but the *coleoptera* are very varied and of undoubted interest to entomologists.

**Climate and Winds.** Like all mountainous countries, Palestine has two climates, a mild and a hot one. In the mountains, the winter lasts from mid-December to March, and rarely is without some frost, but this is never hard enough to kill the olive-trees which thrive so well there. During some winters, snow covers the hills but never for more than ten days at a time. Spring and autumn are very mild and the summer heats are quite bearable, varying from 77° to 86° F., except when the rare S. wind makes the heat suffocating. The air is light, pure, and dry. Along the Mediterranean, and in such plains as those of Sharon and Esdraelon the winter is so mild, that the orange, date, pomegranate, and banana trees grow in the open. But towards the end of April, the heat suddenly becomes excessive and continues until October. As to the Jordan valley and Dead Sea, the thermometer sometimes registers there 140° F. The E. wind, not frequent, is the coldest, the S. wind the warmest. The W. wind, prevalent only in winter, always brings rain. The N. wind is very rare; the N. W. always brings fine weather, but if high, makes landing on the coast dangerous.

**Architecture.** All kinds of architecture are found in the East; the Byzantine, the Romanesque, the Gothic, the Grecian, etc. As to the edifices ascribed to the times of Solomon, I do not think any of them were constructed by the Jews, for Holy Writ distinctly says that Solomon had recourse to strangers to build his Temple and palace.

**Population of the Holy Land.** It is nearly impossible to ascertain at all exactly the present number of the population. Probably it does not exceed half-a-million. These may be divided as follows: Catholics 20,000; schismatical Greeks 20,000; Jews 55,000; Druses 6000; Metoualis 8000; Armenians 2000; and Mohammedans 389,000. The inhabitants of Palestine are not, as is commonly imagined, Arabs. The true Arabs are the Bedouins, descendants of Ismael, enemies of the government for the most part, and a nomad people. They know no handicraft, and gain their living by their great herds of goats, sheep, and camels. Formed in tribes, dwelling in tents, they prefer distant and desert places and know no law but the Koran, and customs more or less ancient, and more or less corrupted. Every tribe has its sheik or chief who enjoys absolute authority. The Bedouins are wary, sober, generous, and hospitable. Capital horsemen, armed with lances, swords, and pistols, they sometimes pillage fields and villages, and waylay travellers, but less often than they could wish. The native population of Palestine, especially the rural portion, is almost entirely Syrian. They are remarkable for their vivacity of expression and the dignity of their movements. They are patient, and hospitable except in places much frequented by Europeans, to whom they sell everything as dear as possible. There are few Turks in Palestine. They live in the towns, are mostly high officials, and speak ordinarily their own language.

**Government.** The Turkish government, in form absolute, is in reality a monarchy limited by various institutions, by the conditions of its sovereignty, and by customs which here as everywhere alter or limit the exercise of power. Guardian of the law, the Sultan or Padishah puts it in execution, and also modifies it by the intervention of the Grand Vizier, supreme head of the government, and by that



of the Mufti, head of the Ulemas.<sup>1</sup> The limits the supreme authority laid down for itself are contained in the *hatti-cherif* of Gulhaneh, promulgated Nov. 3, 1844, five years after the accession of Abdul-Medjid. It relates to three chief points: (1) guarantees for the security of the lives, property, and honour of all the subjects of the Ottoman Empire, (2) the assessment and levying of taxes, and (3) the levying of soldiers and duration of military service. These fundamental principles are explained in the *tranzimatt* (collection of laws) in full detail and in form of laws. The *tranzimatt* is divided into four parts which treat (1) of State Councils, (2) of administrative and financial matters, (3) of judicial offices, and (4) of military offices. It would be unfair to deny the good it has effected, but its principles have from the habits of the people met with opposition which it is far from having overcome.

The Ministers of State, or Mouchirs, hold offices similar to those of other European states. Assisted by high officials, they form, with the Sheik el-Islam and under the presidency of the Vizier, the Privy Council which deliberates on all matters of public interest and foreign affairs. This organization is completed by ten Superior Councils: (1) the Council of State; (2) of Public Administration; (3) of War; (4) of Artillery; (5) of the Admiralty; (6) of Finance; (7) of Agriculture; (8) of Mines; (9) of Police; and (10) of Military Works. The Divan or State Chancery includes all offices of a clerical character.

The Sultan formerly had his private treasury (*hazneh*) of which the income was greater than the public revenue. He now has a civil list, fixed at 75 million piastres (£ 690,000) yearly, for the maintenance of his household. The comparative smallness of this sum shows how shorn is the Sultan's court of its pristine splendour and luxury.

**Administrative Divisions.** The Ottoman Empire since

<sup>1</sup> The insurrection in Herzegovina and Montenegro in 1875-76, followed by the Servian war and the precarious state of Turkey when the Russians passed the Danube, led the Sultan to summon a Chamber of Deputies, to share his legislative power, a quite exceptional and unique fact in Turkish history, since which the Deputies have never been again convoked.

1863 has been divided into governments, or Vilayets, each under a governor-general, appointed by the Sultan, and assisted by a council composed of inhabitants of the province, half of the members being always Mohammedans. Each Vilayet is divided into Sandjaks or Liouas (departments) which are in turn divided into Kazâs or cantons which are subdivided into Nahies or communes. The Sandjak is governed by a Moutessarif or Kaïmakam, named by the Sultan, assisted by a council (*medjlis*) which assesses the taxes. The Kazâ is under a Mudir appointed by the Kaïmakam, assisted by a local board. The Nahies are under Mukhtars or mayors, elected by the inhabitants, assisted by a council of elders, who assess the tax and act as justices of the peace. Latins, Jews, Greeks, Armenians are represented on the council by bishops and rabbis, beside whom are the âzza-medjlis. This truly liberal institution was created by the Hatti-Cherif of Gulhaneh in 1844.

**Taxes.** Palestine is taxed as follows: (1) the *Verko*, a tax on houses and land. The land tax is one per thousand on the value of the land, except around Jerusalem where it is eight per thousand, but there no tithes are paid; (2) *Tithes* to the state, in theory the proprietor of the land. The tithes are levied on natural produce. Animals such as sheep and goats are taxed at 3 piastres each. Camels, horses, oxen and donkeys are not taxed, except when sold; then the seller pays 2 piastres on each beast sold; (3) the *Ascarieh* is a tax of 28 piastres yearly paid for exemption from military service by every individual who does not profess Mohammedanism; (4) *Customs* duty payable on all imports is fixed at 8 per cent., and on exports at 1 per cent. *ad valorem*; (5) *Succession* duty payable by all inheritors at the rate of 4 per thousand; (6) *Direct* taxation on the sale of tobacco and spirits; stamp duty etc.; merchants, and all professing any art or trade pay 3 per cent. on their earnings, except those who dwell in Jerusalem who are exempted from this tax.

### Religion.

**Religion.** The established religion of the Turkish Empire is Mohammedanism, professed by the great majority of its

people. All who do not practise it, are looked down upon by the populace and authorities. The most despised are idolaters who are not tolerated; next to these come Christians of all kinds without distinction. Christians, even when Turkish subjects, cannot enjoy all the rights of citizens.

**Mohammedan Hierarchy.** The Sultan is, in great measure, the supreme temporal and spiritual head. I say in great measure, because his spiritual authority can only be exercised with the sanction of the Mufti, head of the Ulemas. The Ulemas, or Doctors of the Law have long ago seized on a great share of spiritual authority. They expound the Koran, preside at religious ceremonies, educate the princes, and administer justice. They comprise three classes: (1) the *Imams* who are theologians and preachers; (2) *Muftis* who are lawyers; and (3) *Cadis* who are judges. The code of laws dates almost entirely from the time of Soliman I. and is called *Kanoun*. The civil and religious code, called *Cheriat*, is made up of four parts, (1) the *Koran*, (2) the *Sounna* or tradition, (3) the *Idjma el-Oummet*, or decisions of the early Caliphs on points of law and religion; and (4) the *Kyass*, a collection of judicial decisions. The Ulemas are the guardians of this code, and to enable them to enforce it, they are divided into two classes—priests and lawyers. The Mufti Sheik el-Islam, or the Elder of Islam, is at the head of the Ulemas, and his interpretation of the law is essentially binding. He sanctions and by his *Fetoua* executes all orders of the supreme authority.

**Religions having right of citizenship.** *The Druses.* They adore One God, and live according to the natural law. They know they must love God above all, because He is the Maker and Master of all that is, and they hold that what displeases Him is unjust. Polygamy and drunkenness are forbidden them. They detest all vice, especially such as is committed by a man of over thirty. They meet once-a-week to praise the Lord. No one is exempt from work among them, because God wills that all should be of use. Although not followers of the Koran, the Druses agree well enough with the Mohammedans. *The Metoualis*, although almost undistinguishable from the Mohammedans, have no faith in Mohammed, but believe in Allah, his cousin and son-in-law.





They live according to the Koran, yet look upon the Prophet as an impostor and while frequenting their mosques, detest his followers. Sometimes they openly express their dislike for Mohammed. Such manifestations are always punished and their makers bastinaded. They dare not formally insult the Prophet, knowing well they would incur capital punishment and that speedily.

**Tolerated Religions.** *Jews.* The Jews dwelling in Palestine do not strictly observe the law of Moses, the exact observance of which is impossible since they have neither king, altar, nor temple. They keep it only in part and such as is taught in the Talmud. The Jews are divided into three distinct branches: (1) the Sephardim or descendants of Jews driven out of Spain by Ferdinand and Isabella in 1497. They are under a Rabbi. (2) The *Achkenazim* branch, composed of German, Russian, and Polish Jews, led to Palestine, some by religious motives, others — the majority — by the attraction of alms sent them by their brethren in Europe. They are under the protection of different consuls, and are occupied in trades and handicrafts. (3) The *Caraites* form the third branch. They reject the Talmud and accept only the Old Testament. Their education and morality are superior to those of the other branches. All the Jews are subject to a Grand Rabbi or *Kakham-bachi* who looks after their interests in the local Divan and at the Sublime Porte. The Grand Rabbi is assisted by a Council of Six, of whom three are Rabbis and three laymen. The *Bet-din*, a tribunal of three members, administers justice.

**Christians.** These are divided into two great fractions: (1) the *Catholics*, including Latins, Maronites, United Greeks and Armenians, Copts and Syrians in communion with Rome; and (2) the *Sects* who reject the teaching of the Holy Roman Church and its head the Successor of St Peter. They comprise the followers of Photius, the schismatical Armenians, the Copts who do not obey Rome, the non-united Syrians or Jacobites, and an infinite variety of Protestants.



## Agriculture.

Palestine is naturally very fertile and rich, the produce of the East and of more temperate countries being here happily blended. To this are added the advantages of a long line of coast, affording easy outlets for trade with Africa, Europe, and other parts of Asia. And yet this country, by nature blessed, is stricken with sterility. Many causes may be assigned for its sad condition. The Arabs who people the land, children of Ismael, love war and plunder. They possess flocks that graze here and there, but they never settle anywhere or betake themselves to agriculture. They love best to roam over hills and dales without having any fixed home. Then again the Turks are mostly lazy and indolent. The Koran does not forbid agriculture; at most it only forbids vine-growing by imposing on its followers total abstinence from wine. But agriculture demands habits of labour, care, and forethought of which the Turk is incapable. Give Palestine skilled agricultural labourers and intelligent farmers, hand over to them a land that only needs hands to extract its wealth, and the face of things will be changed. Until then, the sterility and desolation will continue which were foretold by the Prophet Jeremias: — "They have laid [the land] waste, and it hath mourned for me. With desolation is all the land made desolate, because there is none that considereth in the heart (XII, II)."

## Money of the Country.

**Foreign Coins current.** Austrian, Belgian, English, French, Italian, and Russian gold and silver coins, and Egyptian gold, are alone current now in Palestine. Money-changers are always to be found in the bazaars ready to buy other gold and silver coins on receiving one or two per cent. discount.

**Value of Money.** Every kind of money, foreign or native, has four different values set on it, namely (1) the *Khâlqa* when payment is made in gold or silver; (2) the *Maghchouchah* when payment is made in copper; (3) the

*Sâgh* or government scale rarely used; and (4) the *Chourouk* or more correctly the *Aemleh dâredjeh* or commercial value. The three first valuations do not vary, but the fourth fluctuates with time and place. Travellers entering into bargains should stipulate that payments should be made in francs. In places where the use of francs is unknown, enquiry should be made as to the value of this or that coin in piastres.

**Monetary Unit.** This is the *piastre*, in Arabic *kerch* (plu. *krouch*). The *piastre* always contains 40 *para* or *fâddah*. The *para* is worth about half a farthing, sometimes a little more. Travellers should refuse pierced or worn coins or which do not ring well, as the natives will not accept them.

**Banks.** Travellers who do not care to carry with them much money, can put themselves in communication with the correspondents of the bank that has opened a credit for them at Jerusalem or Beyrout.

## Habits and Customs.

**Circumcision.** The sons of Mussulmans are circumcised at the age of six or seven, or even older. This legal and religious act is often accomplished with much pomp. The child is led processionally through the streets, wearing a turban and a girl's dress of as costly materials as possible, and mounted on a richly comparisoned horse or camel, his face half veiled. The barber who performs the operation heads the procession, accompanied by musicians. Sometimes a number of boys are led together in this way.

**Marriage.** Girls are married at the age of ten or twelve or even when younger. A relation or go-between arranges the marriage and until the day it takes place, the betrothed, unless of lowly rank, do not see each other. A match having been made, the dowry has to be fixed. Commonly two thirds of the amount, about which there is endless haggling, are paid down while a third is reserved for the bride in case her husband dies or is divorced. A Mussulman cannot however put away his wife or marry another without

Table showing the Value of Money at Jerusalem.

Country.	Description of coin.	Francs.	Centimes.	Khâlça.		Mag-chouchah.		Sâgh.		Choûrouk.	
				Piast.	Para.	Piast.	Para.	Piast.	Para.	Piast.	Para.
Turkish.	Osmanli or Turkish Pound (gold).	22	90	100		102		107		124	
	Medjidi (silver) . . . . .	4	20	19				20		23	
	Vâzari (copper) . . . . .	1	01			5		5		6	
	Bechlik (copper) . . . . .		55			2	20	2	20	3	
	Old Piastre (copper) . . . . .						20		20		25
Eng-lish.	One Pound Sterling (gold) . .	25	20	109		111		118		136	
	One Shilling (silver) . . . . .	1	20					5	20	6	20
Indian	Rupee (silver). . . . .	2								10	20
French, etc.	Twenty Francs (gold). . . . .	20		86	27			94		108	20
	Five Francs (silver). . . . .	5						23	20	26	20
	One Franc (silver) . . . . .	1						4	20	5	10
	Half Franc (silver) . . . . .		50					2	10	2	25
	Russian Gold Piece . . . . .	20	25	87	20			95		109	20
	Austrian 8 florin Piece (gold). .	20		86	20			94		108	20
	Austrian Ducat (gold). . . . .	11	50	50				52	20	63	
	Austrian Thaler (silver) . . . . .	4	30					20	20	23	20
	Spanish 25 pesetas (gold) . . .	24	50					116		134	
	Spanish 20 pesetas (gold) . . .	20						94		108	20
	Spanish colonada (silver). . . .	4	70							25	



going with witnesses before the proper authority. Before the wedding, the bride is taken in procession, called *Zeffet el hhamâme*, to the baths. She is richly dressed and accompanied by her relations and friends and a number of young girls, walking two and two, and preceded by one or two hautboy players and drummers. The bride's dress completely conceals her from the gaze of the spectators, being generally wrapt in a cashmere shawl, with a bonnet or crown on her head. The procession which moves slowly is closed by more musicians. Women of the lower classes who at each step in the ceremony, are employed to cry with joy, are called *Zaghârit*. The bride is led to her husband's home in the same manner.

**Funerals.** Mohammedan funerals are curious. If a person dies in the morning, the burial takes place the same day and is rarely put off until the morrow. The body is washed while the schoolmasters read passages from the Koran, and the family helped by professional mourners (*mëndabeh*) express their grief by wailing and weeping. This done, the funeral procession starts, headed by at least six poor people, the blind being chosen by preference for this office, singing the Mohammedan profession of faith: "There is but One God and Mohammed is his prophet; may God be merciful and preserve him." Next come the wives, if deceased was a married man, in deep mourning, with deshevelled locks, accompanied by mourners bewailing and praising the dead man. Next come flagbearers and the bier on which the body is borne, head foremost, wound in a shroud, by friends of the departed who take it in turns to be the bearers of the bier. The procession first goes to some mosque particularly venerated and prayers having been recited there, it goes on its way to the place of burial. At the grave, more prayers are said and the body is placed therein, the head turned in the direction of Mecca.

**Languages in use.** The official language of Palestine is Turkish. The inhabitants speak Arabic. In towns frequented by travellers, natives are to be found speaking one or more European language, such as English, French, German, Italian or Spanish.



## The Guardians of the Holy Places.

**History.** St. Helena, mother of Constantine who had come into Palestine to adore Our Saviour on the spots where He was crucified and was buried, found that the principal shrines were either hidden under ground, or changed into pagan temples. Grieved at what she saw, the pious empress resolved to sweep away all traces of paganism and to erect Christian churches that should satisfy her feelings of faith and devotion. Having built over the chief places revered by Christians a great number of sanctuaries, she made over the possession of them in due form to the Holy Catholic and Roman Church, of which she professed the faith. Ever since there is ample proof that the Catholics in communion with Rome have held and served these sanctuaries. Early in the ninth century, the Caliph Haroun el Raschid sent Charles the Great, in token of the supremacy he recognised that the latter possessed, the keys of the basilica of the Holy Sepulchre. It was thus that the great emperor first exercised that protectorate over the Holy Places which it has through centuries been the pride and privilege of the rulers of France to continue. When the Crusaders abandoned Palestine, there was a great dearth of priests to serve the sanctuaries, so the Friars-Minor, led by St. Francis himself, came and established themselves beside the church of the Cœnaculum, Later on they were placed in possession of the Holy Places on behalf of the Latins. Since then, in spite of troubles, persecutions, imprisonment and death that the Mohammedans have now and again inflicted on them, they have never deserted their post. The Franciscans of the Holy Land, chiefly those serving the Cœnaculum and the Holy Sepulchre, were imprisoned for the first time in 1365, by order of the Sultan of Egypt, to revenge himself for the sacking of Alexandria by Peter I., de Lusignan, king of Cyprus. Five years afterwards, the Republic of Venice procured their release and their reinstatement in the Holy Places. On the destruction of the Turkish fleet by Doria, doge of Genoa in 1537, they were again thrown into prison. Soliman I. ordered the governor of Jerusalem

to seize the Franciscans of the Holy City and of Bethlehem, and to imprison them in the tower of David. They were taken thence to Damascus and there kept for three years in prison, but were set free by the intervention of Francis I., king of France, and again allowed to take possession of their sanctuaries. Their rights being contested in the seventeenth century, in the reign of Lewis XIV., France intervened. From thenceforth, the Sublime Porte recognised France as having the right to protect the Holy Places and the Friars-Minor serving them. In 1672, the treaty of alliance between Lewis XIV. and the Sublime Porte was concluded, of which the thirty-third article expressly stipulates that "The Franciscans shall henceforth be left in undisturbed possession of their sanctuaries both within and without Jerusalem."

In spite of this condition imposed by France, Turkey, for interested motives, disregarded it three years afterwards and in spite of its sworn promises, unjustly gave over several of the Franciscan sanctuaries to the schismatic Greeks. Nine years afterwards, Lewis XIV. procured their restoration to their rightful owners. Finally, Leopold I. of Austria, having again and again beaten the Turks, and notably in 1699, profited of his victories to establish the Franciscans in peaceful possession of their sanctuaries, without fear of disturbance from the Ottoman government.

The Latin clergy serving these sanctuaries and the Franciscans after them had a long struggle to maintain themselves against the cupidity and enmity of the underlings of the central government. Apart from much ill will and much injustice, the Franciscans had not much cause to complain. What cared they, provided they could keep the shrines given into their charge? But foes who did not desire gold or blood, arose in the last century. Two and even three sects of Christians sought to drive the Franciscans away, by first pillaging the shrines and then claiming these as their own. The Fathers of the Holy Land dreaded most of all such assailants, for they sought to rob them of possessions so dear to them, and so precious to the Church.

**Present Condition.** The Franciscans or Friars-Minor dwelling in Palestine are honoured by the title of Fathers of the Holy Land. They acquired it by giving, during more than three centuries and a half, all their energy and resources, and even their lives, to fulfill the glorious triple mission confided to them by the Holy See. This mission consisted in (1) protecting and honouring the Places made holy by the life, miracles, and death of Our Saviour; (2) in giving hospitality and every spiritual and temporal assistance they might need to pilgrims to the Holy Places; (3) in preaching the Gospel there where it was first preached by Our Lord JESUS CHRIST himself. This triple mission the Franciscans carry out in guarding shrines, and serving parishes. At Jerusalem, for instance, they are at once Guardians of the Holy Sepulchre, missionaries, parish priests, doctors, chemists, and hospitallers. They manage schools, workshops, provide for orphans who always find as many fathers as there are Franciscan missionaries in charge of souls. They help the widow and the poor, paying their rents and helping them in their necessities, distributing among them daily over at housand pounds' weight of bread, clothing them, and teaching many to earn an honest livelihood.

The Franciscan Guardianship of the Holy Land, besides its chief establishment in Jerusalem, has its noviciate at Nazareth. Its college for students of the Order is at St. John-in-the-Mountains. They are taught philosophy at Bethlehem, theology at the convent of St. Saviour, in Jerusalem, where also resides the Most Reverend Father Custodian of the Holy Land, Egypt, and Syria. The principal convents which give hospitality and watch over shrines and have parishes attached are, Jaffa, Ramleh, Jerusalem, Bethlehem, St. John-in-the Mountains, Emmaus, Nazareth, and Tiberias.

The Fathers of the Holy Land, as the reader will see, are not in possession of all the sanctuaries they once possessed. The Holy Cœnaculum has been taken from them and they have been driven out from the church of the Assumption (tomb of the Blessed Virgin), and prevented from celebrating the holy mysteries on the spot of Our



**Lord's Nativity.** They have lately lost the time-honoured privilege of saying Mass once a-year in the church of St. James, and in the church over the spot where Our Saviour appeared before the high priest Caiphas, both in possession of the schismatic Armenians. Let us hope and pray that better times will come.

**Routes to the Holy Land.** Nearly all the routes from England to the Holy Land are via Alexandria (Egypt). The pilgrim may reach that port directly from London or Liverpool, or proceed overland and take one of the lines of steamers running to Alexandria from Trieste, Brindisi, Genoa, or Marseille. From Alexandria there are four lines of steamers to Jaffa.

**Season for visiting the Holy Land.** The best is April and May; the hot season is from June to October; a passable season is from October until the middle of December; from then until February is the rainy season, and even in February and March rain often renders the roads in the plains bad.



## JAFFA.

**USEFUL HINTS.** The roadstead of Jaffa is bad and dreaded by sailors. Landing is often difficult, especially when the sea is rough, and, in foul weather, impossible. Steamers are then forced to make for Beyrout or Port Said. They are always obliged to anchor about a mile from the shore, and pilgrims and their baggage are landed in strongly built Arab boats, manned by skilful boatmen. Disembarkation is always accompanied by much noise and confusion, caused by the boatmen competing for travellers and baggage. No alarm need be felt at the cries of these Arabs, or rather Syrians. <sup>1</sup> There is no fixed price for a boat. Four or five persons travelling together would do well to hire one for their exclusive use. A pilgrim who has much baggage to land, had better hire a boat for himself alone. A boat to land one or more passengers, according to agreement, may generally be hired in fair weather for from eight to sixteen francs; in bad weather the charge is twenty francs and even more. The boats that take ashore as many passengers as they can hold charge in fair weather one franc, in bad weather five francs and more, for each passenger with only a small amount of baggage. The amount of baggage determines the fare asked. The boatmen are never satisfied with what is given them, but no notice need be taken of their demands for more. Sometimes, if the small landing stage at Jaffa is overcrowded, the boats stop short of it, and passengers are carried ashore by the sturdy boatmen. Two, joining hands, seat a lady-passenger between them and so carry her ashore. Passengers borne ashore generally pay a piastre to each bearer.

**Landing-place.** Two officials here await the pilgrim, (1) the *Controller of Passports* and the (2) *Custom House Porter*. They

<sup>1</sup> On account of their speaking Arabic, all the inhabitants of Palestine are commonly called Arabs, but they are really Syrians. The real Arabs are the nomad tribes generally termed Bedouins.

often beset the traveller at one and the same time, and he must be cool, firm, and patient under this double attack. The *Controller of Passports* simply looks at the passport, and having seen that it is in order, returns it to the traveller. All must submit to this formality. Hardly has a passenger landed before he is set upon by Arab porters, trying to snatch away his baggage, to carry it to the Custom-House where they must be recompensed for their efforts. The passenger should keep hold of what he can carry and go on his way until he meets an employé to show him to the Custom-House. Many travellers bring with them all sorts of small objects, hat-boxes, hand-bags and so forth, and if not on the watch, each article will be borne off to the Custom-House by an Arab, who will exact all he can from the traveller. The latter would do well to land first and be ready to receive his baggage from the boat and hand it over to a porter of his choice, allowing no other to meddle with it, even if necessary using energetic means that in such circumstances alone suffice to keep these fellows at a distance. A piastre at most is quite enough to give any Arab who has succeeded in carrying off some of the traveller's baggage.

**The Custom-House.** The examination of baggage is not strict. The officials do not ransack the boxes and bags, but in return for this laxity, expect something from the traveller and whatever he slips into their hands, will be gratefully received.

**Porters.** The porters who carry the baggage from the Custom-House to the town are paid by distance. For instance half a franc to each porter will suffice for carrying the baggage, provided it be not very heavy, to the Franciscan Convent.

**Lodgings.** The Fathers of the Holy Land give hospitality freely to rich and poor pilgrims at their Convent. All are welcomed with equal charity and brotherly kindness, without distinction of race or creed. The Franciscan Fathers do their best to offer good cheer and in plenty. Their Convent is only a few steps from the landing place and its gateway, over which are inscribed the words *Hospitium Latinum*, opens on the quay. One can enjoy from the convent the fresh breezes and beautiful view of the Mediterranean.

**Hotels.** There are two, both well kept, outside Jaffa. One is called Howard's Hotel and is kept by a Maronite: charges from 7 to 12 frs. a-day, without wine. The other is the Colony Hotel, kept by E. Hardegg: charges from 7 to 10 frs. a-day without wine.

## History.

Jaffa, Yaffa, or Joppe (agreeable), is supposed to be one of the oldest towns in the world. Tradition says it existed before the Deluge, and that Noe built the Ark there, by order of God. (*Gen.* VI, 14).

Destroyed by the waters that covered the earth, the town was rebuilt by Japhet (son of Noe) and took his name. Before the Israelites entered the land of Promise, the people of Jaffa adored Ceto a fabulous divinity, half woman, half fish. When Josue divided the land of Chanaan, Jaffa was given to the tribe of Dan (*Josue* XIX, 46). It is impossible to determine the date at which it became a Mediterranean port, but the Bible mentions that the wood, cut on Lebanon for the building of the Temple, was sent to Jaffa, in floats, by Hiram, king of Tyre (*2 Paral.* II, 16). It was hence that Jonas embarked on a ship sailing for Tharsis when seeking to escape the Divine commands to go to Nineveh, to preach penance to it (*Jonas* I, 3). In B. C. 164, Judas Machabens, to avenge the drowning of 200 Jews by the people of Jaffa, burned the town, destroyed its harbour, and put all its inhabitants who had escaped the flames, to the sword (*2 Mach.* XII, 3). But Jaffa soon recovered and was held by the troops of Apollonius who commanded there for Demetrius, surnamed Soter. But the Machabees, Simon and Jonathas, came and took it (*1 Mach.* x, 75). As soon as these two heroes of the Hebrews had gone, the people of the town again proclaimed Demetrius, but Simon retook the place and put a strong garrison in it (*1 Mach.* XII, 33). This brave soldier, having



overcome all his foes, restored peace to Judea, and the country flourished greatly. Taking advantage of this quiet time, Simon fortified Jaffa and rebuilt its harbour (1 *Mach.* xiv, 5 and 34). But if we may trust the Jewish historian, this harbour never at any time afforded more than a doubtful shelter to storm driven ships.<sup>1</sup> The winds filled it so with sand that ships with cargoes could not enter, and were then obliged, as now, to cast anchor outside. It was to overcome this disadvantage that Herod the Great made a harbour at Cæsarea, a port less exposed to S.W. gales.<sup>2</sup> Pompey made Jaffa one of the free towns of Syria. It was for a time held by Cleopatra to whom Mark Antony had given it. After the battle of Actium, Augustus gave it to Herod.<sup>3</sup> On the latter's death his kingdom was divided among his sons by Augustus and Jaffa was then governed until A.D. 6, by the Ethnarch Archelaus.

In the early days of Christianity, Jaffa can claim to have had several believers in JESUS-CHRIST. It was the scene of St. Peter's greatest miracle, the raising to life of Tabitha which "was made known throughout all Joppe; and many believed in the Lord" (*Acts*, ix, 42). Later, when the Jews revolted against the Romans, the Pro-Consul Cestius took and sacked the town, burned it, and slew all its inhabitants to the number of 8400.<sup>4</sup> Rebuilt by Jewish rebels who infested the Syrian coast, it became a nest of pirates.<sup>5</sup> To put it down, Vespasian surprised it at night, destroyed it, and slew all he found in it.

<sup>1</sup> FLAV. JOS. *Antp.* Bk. xv, 13. <sup>2</sup> *Id.* Bk. xiv, 8. <sup>3</sup> *Id.* Bk. xv, 11.  
<sup>4</sup> *Id.* *De Bel. Jud.* Bk. ii, 27. <sup>5</sup> *Id.* Bk. ii, 37.



He built in its place a citadel,<sup>1</sup> around which a new town soon sprung up. In the reign of Constantine, Jaffa became a bishop's see and remained such until the Arab invasion in 636. In 1099, the Crusaders, finding the town abandoned by the Musulmans, occupied its citadel, and when they had taken Jerusalem, Godfrey de Bouillon ordered the place to be fortified, to protect pilgrims landing there. He gave the town to Roger, lord of Rosay who did not long enjoy its revenues, for on the accession of Baldwin I. a part was made over to a knight of Baldwin's household, named Gerard, in reward for military service.<sup>2</sup> In 1103, the same king gave the church of St. Peter at Jaffa to the canons of the Holy Sepulchre, beautified the town, and made it a county. Baldwin II. gave it to Hugh du Puiset, comte de Roucy who died in 1122 and was succeeded by his son. In 1150, Jaffa became the property of Amauri, brother to Baldwin III. The latter granted to the merchants of Pisa leave to import goods on payment of only half the duty usually levied; he gave them a street in which to build their houses, and ground on which to erect a church. In 1176, William, marquis de Montferrat, surnamed Long-Sword, was created count of Jaffa and Ascalon. He dying, Guy de Lusignan married his widow and obtained the property. After the fatal battle of Hattin, Jaffa was taken by Saladin and dismantled, but after the battle of Arsuf in 1192, a truce was concluded between him and Richard Cœur-de-Lion, and Jaffa given back to the Christians. Richard refortified, and restored it to Geoffrey,

<sup>1</sup> FLAV. JOS. Bk. III, 29. <sup>2</sup> *Familles d'Outremer*, p. 338.

Guy de Lusignan's brother.<sup>1</sup> On his death, it was governed by his brother Amauri or Aimeri, until the latter was called away to be king of Cyprus, and he handed Jaffa over to Henry, comte de Champagne.<sup>2</sup> In 1197, Melek-el-Adel, Sultan of Egypt, took the place and slew 20,000 Christians.<sup>3</sup> Gauthier (III. or IV.), comte de Brienne-en-Champagne, and of Jaffa, having several times beaten the Saracens, made himself master of the town. Unhappily he fell into the hands of Barbaquan, Sultan of Persia (1244) who sent him as a gift to the Sultan of Egypt. The latter tried by all sorts of torture to extort from the count the town of Jaffa, probably still in the hands of the count's people, but not succeeding, he put the count to death in 1251.<sup>4</sup> In the following year, St. Lewis reached Palestine and was received with great pomp at Jaffa, by comte Jean d'Iblin. The holy king took up his residence in a moated castle, which he enlarged. He built a wall with twenty-four towers round Jaffa and founded and endowed for the Franciscan Fathers, a fine church with three altars. It was while at Jaffa that the Saracens brought him all their Christian prisoners and the heads of those who had been hung on the walls of Cairo. They gave him also an elephant sent by the Emir of Egypt whom St. Lewis had promised to help against the Sultan of Damascus.<sup>5</sup> In 1267, Jaffa, thus restored, fell into the hands of the Sultan Bibars who entirely levelled its defences.

<sup>1</sup> *Familles d'Outremer*, p. 344. <sup>2</sup> *Id.*, p. 346. <sup>3</sup> *Recueils des historiens des Croisades*, Bk. XXVII, 224. <sup>4</sup> MICHAUD, *Hist. des Croisades*, III, 71; *Familles d'Outre-Mer*, p. 347; MATTHIEU OF PARIS, An. 1244.

<sup>5</sup> SIRE DE JOINVILLE, LXXIV.

It long remained in ruins, but at length it came again to be inhabited. The Franciscans returned there in the middle of the seventeenth century, to preach, and to receive pilgrims on their way to the Holy Places. On March 3, 1799, Jaffa, defended by 4000 men, was besieged by the French who took it, and during thirty hours, pillaged and massacred its inhabitants. Those sick of the plague were, it is asserted, poisoned here. The Albanian prisoners of war were all put to death. In 1838, a part of the town was ruined by an earthquake.

### Present State of Jaffa.

Jaffa is built on a hill in form of an amphitheatre. It is no longer fortified. The interior of the town is dark and desolate, its streets narrow and dirty.

POPULATION AND RELIGION. Latins 600, Greek Catholics 500, Maronites 145, Armenian Catholics 15, schismatic Greeks 860, schismatic Armenians 100, Coptic heretics 50, Jews 2500, Musulmans 10,000.

COLONIES. The Protestants have founded two colonies, one just outside Jaffa, the other on the plain of Sharon. The former contains 400, the latter 300 colonists occupied with agriculture and handicrafts.

EDUCATIONAL ESTABLISHMENTS. Jaffa has two Catholic schools, one for boys under the Christian Brothers, the other for girls under the Sisters of St. Joseph of the Apparition. Each rite and each sect have their schools.

HOSPITAL. Built by Monsieur Guinet, it is attended by the same Sisters of St. Joseph who have a dispensary where the sick can receive medical



advice free daily, and are provided by the Sisters with medicine, etc...

TRADE. In the bazaars, in the streets near the sea, and on the quays, there is always much stir, occasioned by the exportation of sesame, wheat, doura, cotton, water-melons, oranges, etc., the produce of the land.

### Visiting the Town.

USEFUL HINTS. Having landed and got all his things together, the pilgrim should next make an agreement for the hire of a carriage to take him to Jerusalem, fixing the exact time for leaving and the places at which he desires to stop on the way.

He may next visit the town. If he is going on the same day to Jerusalem, he had better confine himself to a morning visit to the town only. But if only going on the next day, he can spend the afternoon in visiting the neighbourhood of the town and its splendid gardens.

One of the many children who offer to show visitors round the town can be hired and will do quite as well as a dragoman.

CHIEF OBJECTS OF INTEREST. Latin Parish Church. — Site of the House of Simon the Tanner. — Market. — Gardens. — Ain-Abou-Nabont. — Bazaar.

The town must be visited on foot. The pilgrim should first visit, inside the Franciscan convent, the

✠<sup>1</sup> LATIN PARISH CHURCH, dedicated to St. Peter who is represented over the high altar. The church contains seven altars and is served by the Fathers of the Holy Land. The pilgrim may here gain, no matter where he disembarked, by reciting a *Pater* and an *Ave*, the Plenary Indulgence granted to every pilgrim on landing in the Holy Land.

<sup>1</sup> This cross ✠ indicates that a Plenary Indulgence may be gained at the church or shrine before which it is placed. The smaller cross † indicates that a partial Indulgence may be gained.



Leaving the church, we go up the stairs near the door, leave the staircase to the left and take another a little way beyond. Having reached the top of it, we turn to the right, and follow the street leading S. for about five minutes, until some few more steps under a gloomy archway are reached, beyond which the way divides. We then take the street that ascends to the left and after 2 minutes, we turn down a cross street, by some steps, to the right. These lead almost immediately into a mosque on the site of the

† HOUSE OF SIMON THE TANNER. Tradition <sup>1</sup> asserts that here stood the House of Simon, the tanner with whom the Prince of the Apostles lodged, and where St. Peter had the vision of the clean and unclean beasts from which he understood that Christ was the God of the Gentiles as well as of the Jews.

#### ACTS OF THE APOSTLES, CHAP. X.

And there was a certain man in Cesarea, named Cornelius, a centurion of that which is called the Italian band,

2 A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God.

3 This man saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him, and saying to him : Cornelius.

4 And he beholding him, being seized with fear, said : What is it, Lord ? And he said to him : Thy prayers and thy alms are ascended for a memorial in the sight of God.

5 And now send men to Joppe, and call hither one Simon, who is surnamed Peter :

6 He lodgeth with one Simon a tanner, whose house is by the seaside : he will tell thee what thou must do.

<sup>1</sup> By "tradition" is here meant merely human tradition which, when well authenticated and unbroken, deserves respect and is even of considerable weight.

7 And when the Angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him :

8 To whom when he had related all, he sent them to Joppe.

9 And on the next day whilst they were going on their journey and drawing nigh to the city, Peter went up to the higher parts of the house, to pray about the sixth hour.

10 And being hungry, he was desirous to taste *somewhat*. And as they were preparing, there came upon him an ecstasy of mind :

11 And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth.

12 Wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Arise, Peter, kill, and eat.

14 But Peter said: Far be it from me; for I never did eat anything that is common and unclean.

15 And the voice spoke to him again the second time: That which God hath cleansed do not thou call common.

16 And this was done thrice: and presently the vessel was taken up into heaven.

17 Now whilst Peter was doubting within himself, what the vision that he had seen should mean: behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

18 And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there?

19 And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

20 Arise, therefore, get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter going down to the men, said: Behold I am he whom you seek; what is the cause for which you are come?

22 Who said: Cornelius, a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy Angel, to send for thee into his house, and to hear words of thee.

23 Then bringing them in, he lodged them. And the day following he arose and went with them: and some of the brethren from Joppe accompanied him.

24 And the morrow after he entered into Cesarea. And Cornelius waited for them, having called together his kinsmen, and special friends.

From the earliest times successive churches were erected on the spot where our Lord miraculously manifested his mercy for the Gentiles, and it is not unlikely that the present mosque replaced the Franciscan church built by St. Lewis.

The mosque stands on the shore near the light-house and nothing except its poverty can excite the surprise of the pilgrim. It is a square chamber of about 25 to 30ft. in size, vaulted and white-washed. Its *mihrab* is quite plain and its common pavement of concrete is covered with matting.

Leaving the mosque and its small vestibule we turn to the right and then a few steps on, turn up a street to the left. Notice in passing some remains of an old fortress on the right. After walking for about 7 minutes turn again to the left, and N. On the right may be seen the hospital and convent of the Sisters of St. Joseph. Continuing along the street, we pass one of the gates of the town on the right and after walking on for about 4 minutes more and turning down a little to the right, we reach the Bazaar. Thence we quit the town by a gate on the right and immediately come out upon the

MARKET PLACE, frequented by natives, of different conditions and races in all sorts of extremely picturesque costumes. Oranges and lemons are the chief articles sold here. It is often well stocked with other natural productions of the country, cereals excepted. A great variety of vegetables, many unknown in Europe, may be seen here. If the pilgrim wishes to examine the beautiful fertility of the gardens of Jaffa, he has only to follow in a N.N.E. direction a broad sandy way



which will lead him directly from the market to the

GARDENS. It is not the manner in which these gardens are planted but the size, number, and perfection of their fruit, among which oranges hold the first place, that make them so lovely. Grafted on lemon trees, the orange trees are, about the middle of April, in full blossom, of which the scent can be enjoyed for six miles around. At that distance out to sea, sailors can scent the orange blossoms so soon to become delicious fruit in abundance. The pomegranates with their dark green foliage, little rosy flowers, and beautiful blood-red fruit add not the least of their charms to these gardens. The soil is carpeted with vines weighed down by branches of grapes full of sweet alcoholic juice. The sugar cane prospers here wonderfully and relieves the eyes of the visitor. The banana, with its great leaves, each several yards long, attracts the notice and excites the admiration of the European. The thick foliage of the mulberry tree invites the traveller to rest beneath its grateful shade. Water-melons and other sweet tasted fruits abound, all overtopped by the lofty palms. The soil of these gardens is sand, slightly clayey. Each garden has its well surmounted by a couple of wheels, set in motion by a mule or a donkey turning an endless cable of flexible wood, entwined with a number of earthen vessels that descend into the well, and ascend continuously with water. The pilgrim may continue his excursion as far as the Prussian colony—a few houses built on either side of an unpaved road. There he may take a path to the N. and at the outskirt of the colony he will find



a cross-road with gardens on either hand. Continuing along it to the r. for about 7 minutes, he will then turn again to the r. along an equally sandy road which will in 8 minutes bring him to the market, crossing which from E. to W., he will reach the town gate, and passing through it, will see on his r. the beautiful

FOUNTAIN OF ABU-NABOUT, of white marble, built at the beginning of this century by Abu-Nabout (father of the club), governor of Jaffa. Continuing straight on, passing through a lane crowded with beasts of burden, the pilgrim will come to a small square, part of the bazaar, occupied by gold and silver-smiths, of small importance, and in the centre of which is another white marble fountain erected by the same Abu-Nabout. Crossing this square, the pilgrim enters the principal street and bazaar of Jaffa where there is nothing remarkable. Continuing in the same direction and leaving the first street on the l. he will reach the quay, and going along it for about 7 minutes, will come to the Schismatic Armenian convent on the l. where he may visit the

PLAGUE CHAMBER in which Bonaparte is said to have had his plague stricken soldiers poisoned to prevent their falling into the hands of the enemy who would have slain them (1799). It is a large bare chamber, now divided into several small rooms, on the first floor of the convent, the windows commanding a view of the sea. Leaving the Armenian convent, the pilgrim re-enters the Franciscan Convent by its main entrance on the left.

## From Jaffa to Jerusalem.

*Time occupied in journey one or two days.*

**USEFUL HINTS.** For the direct journey from Jaffa to Jerusalem, a dragoman is not wanted, unless the traveller be delicate and not accustomed to travel, when the attendance of a dragoman will make the journey more comfortable. Should the pilgrim proceed by Lydda, a dragoman, or an ordinary guide had better be taken. He travels at his own expense, and under ordinary circumstances is paid 40 francs for the journey.

In bad weather, more than 100 frs. is charged for a carriage or litter; from 10 to 50 frs. for a horse and mouk्रे; from 16 to 20 frs. for a mule etc., from 8 to 12 frs. for an ass, etc., for the journey between Jaffa and Jerusalem. As the road is bad, if the pilgrim is anything of a horseman, he had best ride.

**Moukre or Muleteer.** If a dragoman be not taken, an agreement is made with a moukre, in presence of a trustworthy witness, showing him the baggage to be carried and settling the time and road to be taken on the journey.<sup>1</sup> An agreement having been made, it is well to give and take earnest-money (*harabône*). The same proceedings should be followed in hiring a carriage.

Provisions for breakfasting on the road should be taken from Jaffa, as little is to be had at Ramleh.

**Departure from Jaffa.** It is not advisable to leave Jaffa on the day of arrival there, for a little time spent there is not lost. The departure had better take place at 1 p. m. on the following day if the pilgrim wishes to visit both Lydda and Ramleh; if he proceeds directly to the latter place, he need not start until 2 p. m.

Some prefer to go in one day from Jaffa to Jerusalem, on horseback, and this can be done by a good rider on a good horse, but the road is bad and hilly, and the distance is over 37 miles.<sup>2</sup>

Carriages take from ten to twelve hours over the journey from Jaffa to Jerusalem, and generally do it in a single day,

<sup>1</sup> A night may be passed at the Convent of the Fathers of the Holy Land at Ramleh, or at Latroun, half-way. At the latter place there is a good hotel kept by Alexander Howard, (10 frs. per day, without wine). <sup>2</sup> It is often difficult, even impossible to find a good riding-horse at Jaffa, but one can always be got from Jerusalem, for this journey.

starting early in the morning. The journey however is best accomplished in two days and three stages, viz. from Jaffa to Ramleh, from there to Abugauhe, and thence to Jerusalem.

### Jaffa to Ramleh.

*Time occupied in journey 3 hrs 51 mins.*

CHIEF OBJECTS OF INTEREST. Site of Tabitha's house. — Burial-place of Tabitha. — Plain of Sharon. — Yasour. — Tomb of Ali. — Sakieh. — Beit-Dedjan. — Saffirieh. — Villages. — Lydda. — Its church. — Bir-Zebak. — Ramleh.

Leaving Jaffa, we cross the market place in a S.E. direction, taking care to avoid any disagreeable accident in riding through the motley crowd generally thronging the place. As soon as the market is traversed, we turn sharply to the S. along a road bordered with orange, lemon, and pomegranate gardens. After about 70 yards, the road turns again to the S.E. and soon passes a beautiful fountain, shaded by sycamore and cypress trees, named Ain Abu-Nabout, after a former governor of Jaffa. A little N. of this fountain, about 300 yards distant, is a disused cemetery, now under cultivation, where is the site of the

HOUSE OF TABITHA, which, tradition says, is the spot where St. Peter raised her to life.

### ACTS OF THE APOSTLES. CHAP. IX.

36 And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper-chamber.

38 And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.



39 And Peter rising up went with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

40 And they all being put forth: Peter kneeling down prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

41 And giving her his hand he lifted her up. And when he had called the saints and the widows, he presented her alive.

42 And it was made known throughout all Joppe; and many believed in the Lord.

PRESENT CONDITION. The exact spot on which the house stood can no longer be determined. About three minutes further along the road, a path leads off to the right, in about 3 mins. to

TABITHA'S BURIAL PLACE, a vault in which tradition relates that the pious Tabitha was buried, but which of the niches contained her remains is not known. The vault is well arranged and large, situated about 30 yds. S. of Mr. Anthony Ayoub's residence. It contains several burial places, hewn in the rock, to contain coffins. Every year on the fourth Sunday after Easter, the people of Jaffa come out here and to the fountain just mentioned, to commemorate the virtues of Tabitha, and the wonderful miracle wrought upon her. This shows that her tomb is still held in veneration by the people of the country in which she dwelt.

The road (in about 12 min.) passes over a bridge built across a breach made in the road by heavy rains. Before this bridge was built, the road was impassable in wet weather. Here we reach the

PLAIN OF SHARON. Isaiah (xxxv. 2.) vaunts the beauty of this plain, famous for the stratagem Samson employed to destroy the crops of the



Philistines, when he took 300 foxes, tied tail to tail in pairs, and twisting lighted torches in their tails, set the foxes loose in the enemy's fields. The plain is crossed from the N.W. to S.E. by the pilgrim from Jaffa to Jerusalem. It extends in this direction to the foot of the mountains of Judea. It is about 25 miles broad and 90 long. Here and there mounds and hillocks rise above the level plain and give it the aspect of a sea not quite calmed down after a storm. It is exceedingly fertile and in spring is covered with a multitude of flowers, rich in varied tints, among which the anemone is not the least beautiful. After entering the plain, in 5 min. a Jewish agricultural colony founded in 1870, is passed on the r., and, in 17 min. more, is seen on the r. the

**FIRST-WATCH-TOWER.** <sup>1</sup> These watch-towers were built in 1860, by Souraya Pasha, governor of Jerusalem, to prevent brigandage. Each is garrisoned by two irregular gendarmes. In 11 mins. more, on the l. is seen the little village of

**YASOUR.** Villamont says that he saw a church here and this is probably exact, for the village mosque resembles outwardly a church. The village standing on a sandy hillock by the roadside is inhabited by a few poor Mohammedans. One min. beyond it, is a Wely, <sup>2</sup> near which is a garden of orange, lemon, pomegranate, and fig trees with a drinking fountain (Ain-Dilbe, the "plane-tree

<sup>1</sup> Several of these towers are already abandoned; others are already in ruins. <sup>2</sup> A Wely is always a place of prayer, and very often the tomb of some Imam or Dervish or Sheik of some celebrity. These small edifices are mostly dome-shaped; the one above mentioned has nine small domes over it.

spring ''), supplied from a spring rising near the garden. From the Wely-Ali, the pilgrim who would continue straight on to Ramleh must take the road that passes to the r. of the Wely; the road by Lydda here branches off to the l., and in 14 min. on the l., to the S. E. the little village of Sakieh in sighted, then, in 17 min.,

BEIT-DEDJAN (House of Dagon) is reached. This village is mentioned in the Bible as a town of the tribe of Juda, in the land of the Philistines (*Josue* xv, 41). It is now inhabited by Mohammedans and is a large village on the right of the road. In 15 mins. a pathway is passed on the l. which in 8 min. leads to the village of

SAFIRIEH, probably the Sariphea of the early Christians when it was a bishopric. Stephanus, its bishop, assisted in 636, at the Council of Jerusalem.<sup>1</sup> It is now a large Mohammedan village. Opposite it, on the r., is a pathway to Ramleh, and again a few steps beyond can be enjoyed a very fine

VIEW OF THE NEIGHBOURHOOD. To the S. is seen the Tower of the Forty Martyrs near Ramleh; to the N. and l. of the road are several villages in the plain, viz., *Kefr-Ouna*, the ancient Ono founded by Samad (1 *Paral.* viii, 12); beyond it *el-Yahoudieh* to the N.E.; *Kefr-Jenize*, near a ruined tower called *el-Keniseh* the "church"; still further away *Tireh*, *Kouleh*, and *Mouzeirieh* on the high ground; *el-Mejdel* (ancient fortress) on the highest point, with *Deir-Tourif* and *Beit-Nabâla* on the slope of the hills. Continuing onwards for 30 min. from Safirieh, a pathway is crossed, then after another

<sup>1</sup> LE QUIEN, *Oriens Christianus*, III, 330.

10 min. the road begins to run between two hedges of cactus, and in 20 min. reaches, passing by a pathway on the l., a cemetery which must be crossed, the road being now left to the l., and in 5 min. more, the pilgrim enters Lydda, and taking the street before him, in 3 min. comes to the church of St. George where he dismounts and halts.

## LYDDA.

**USEFUL HINT.** Pilgrims should not let go their horses until they are relieved of them by the moukres or by some other men in their place if the moukres are not numerous, who for a small sum will give their services. This *backsheesh* must be paid by the dragoman who will settle it afterwards with the moukres.

LYDDA or Diospolis, the ancient Lod, was built by the Benjamite Samad (1 *Paral.* viii, 12). After the captivity, Lod was again inhabited by the sons of Benjamin (1 *Esdras*, ii, 33). The Roman Cassius, afterwards one of the assassins of Julius Cæsar, reduced the people of this town to slavery, B.C. 48.<sup>1</sup> Conqueror of Cassius at Philippi, Anthony gave Lydda back its freedom, but about A.D. 66, the Pro-Consul Cestius, marching from Antipatris to Jerusalem, passed through Lydda, nearly the whole of its people being away in the Holy City for the Feast of Tabernacles. He put too death the fifty persons who were left in the place which he burned.<sup>2</sup> In the year 69, Vespasian took the town

<sup>1</sup> FLAV. JOS. *Antq. Bk.* xiv, 18. <sup>2</sup> FLAV. JOS. *De Bel. Jud.* ii, 37.



which then had a celebrated Jewish school under the Rabbi Gamaliel<sup>3</sup>. In the early ages of Christianity, Lydda became an episcopal see, and it is even believed that Zenas, one of the seventy-two disciples, was its bishop. Its other chief pastors, known to us by their signatures put to acts of different councils, are Aetius, who subscribed to the first council of Nicea, held in 325, and Dionysius, at the first council of Constantinople in 381. In 414, Pelagius who denied the existence of original sin and the necessity of grace, appeared before a synod at Lydda, to give an account of his doctrines. The name of bishop Photinus appears among those who signed the acts of the council of Chalcedon in 451. Early in the eighth century, Lydda had other two bishops whose names are known—Apollonius succeeded by Eustacius. In 1099, Lydda was taken by the Crusaders, and Robert of Normandy became its bishop.<sup>1</sup>

Lydda is a small town of a few dirty, narrow streets, and contains a population of 4800 Moham-medans, 1950 Greeks, and 30 Protestants.

### Visit to Lydda.

CHIEF OBJECTS OF INTEREST. Church of St. George. — Site of the House of the Paralytic Æneas.

✠ CHURCH of ST. GEORGE. On dismounting and proceeding on foot, the pilgrim at once visits this church. A very ancient tradition asserts that St. George was born at Lydda and martyred under Diocletian at Nicomedia in Asia Minor. A.D. 304. His relics were brought to his birthplace and placed

<sup>1</sup> GUIL. DE TYR, Bk. VII.



in a church named after him. On the Persians invading the country, this church met the same fate as all churches in Palestine, but it was quickly rebuilt and remained standing until, in 1010, destroyed by Hakem. Rebuilt soon afterwards by King Stephen of Hungary, it was destroyed afresh by the Mohammedans shortly before the coming of the Crusaders. When these took Lydda, they at once set about rebuilding the church in a style worthy of a spot held in so great veneration. Here Ambrose de Turre was buried in 1120, and an epitaph, composed by Julian Pusterla and Celsus de Graneriis, two noble Milanese, was cut on his tombstone.<sup>1</sup> Saladin, having conquered Judea, finally destroyed the church and on the western portion of its ruins arose a mosque and minarets.

The eastern portion of the old church and its three apses still remained in part standing, and in 1870, notwithstanding a protest from the French consul, were rebuilt by the Greek schismatics. It has a nave and two aisles, and though not so large as in the days of the Crusaders, is nevertheless a fine pile. A dark narrow staircase leads down under the high altar to the crypt, where there is a small cube of white marble, three feet square, dedicated to St. George, with his figure carved on it in relief.

Leaving the church, the pilgrim remounts his horse, and returns the way he came as far as the first road to the l., which he follows in a S.W. direction for about 1 min. when he will see on his l. near the church of St. George, the site of the

HOUSE OF THE PARALYTIC ENEAS. In the house

<sup>1</sup> *Familles d'Outre-mer*, p. 286.

that once stood here, St. Peter, having come to visit the faithful of Lydda, cured in the name of JESUS the paralysed Eneas.

### ACTS OF THE APOSTLES. CHAP. IX.

32 And it came to pass, that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda.

33 And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

34 And Peter said to him: Eneas, the Lord JESUS CHRIST healeth thee: arise, and make thy bed. And immediately he arose.

35 And all that dwelt at Lydda and Saron saw him: who were converted to the Lord.

According to M. Guérin,<sup>1</sup> the site of the house is marked by a column half buried in a cultivated field south of the church, but there is now no trace of the building itself.

In 17 min. from here, a well is reached and a small building, on the r. of the road, called

BIR-ZEBAK near which a party of Crusaders, going out to meet some Genoese expected from Jaffa, were attacked by Mohammedans when after a hard fight the latter were victoriously driven off with a loss of 200 men (1099). The Crusaders lost many men, among them the brave knight Gilbert of Triers, and Acharz de Montmerle.<sup>2</sup>

A ride of 23 min. along a road bordered with woods and hedges of cactus, brings the pilgrim from here to Ramleh, on the highway between Jaffa and Jerusalem. Turning along it to the r. and leaving the convent of the Sisters of St. Joseph of

<sup>1</sup> V. GUÉRIN, *Descrip. de la Palestine*, p. 327-332. <sup>2</sup> GUILL. DE TYR. Bk. VIII, 9.

the Apparition on the same side, in 5 mins. the pilgrim reaches the convent of the Fathers of the Holy Land, and enters it by a gateway on the l. of the road.

### **From Jaffa to Ramleh direct.**

*Time from Wely-Ali; 2 hrs. 12 min.*

CHIEF OBJECTS OF INTEREST. Watch Tower. — Sakieh and Beit-Dedjan. — Ancient Olives. — Maktaleh. — Sarfand. — Watch Tower. — Ramleh.

The road from Jaffa to Wely-Ali has already been described. Continuing along the high road, in 20 min. to the r. the 2nd Watch Tower is passed, on the l. the villages of Sakieh and Beit-Dedjan; in 6 min. more an orchard to the r.; another one 15 min. beyond, then the 3rd Watch Tower, and a

FOREST OF ANCIENT OLIVES, planted by Colbert, minister of Lewis XIV. who founded a farm here. Under their shade, Bonaparte encamped when marching to St. Jean d'Acre. The 4th Watch Tower is passed to r. after 25 min, and a spot called *Maktaleh* (cut-throat) reached, so called because here brigands used to waylay travellers. A ride of 22 min. thence brings us to a dried up well and on a slight acclivity the village of

SARFAND stands, a village which some have sought to identify with Geth, the birthplace of Goliath, of which the people were spared by Josue. But probably the true site of Geth is a league to the S. of the present village, at a spot where there are still some ruins left. It is equally futile to place Goliath's town at Geth or Geath, a fine village on a beautiful hill at the N.E. extremity of the plain of



Sharon, about 12 leagues from Jaffa. From several passages in Holy Writ, and from St. Jerome, the site of that town must be in the direction of Beit-Jibrine (1 *Kings* *xxi*, 10). Geth, we know, was one of the five principalities of the Philistines, and if it is to be identified with Sarfand, it would here be the place to speak of the two flights of David to the land of the Philistines. David fleeing from Saul, withdrew to king Achis, at Geth; but seeing his life was in danger there, he feigned madness, in order to escape from the snare. He returned later on with 600 men, and was well received. Sarfand is now a rather large Mohammedan village, a little aside from the direct road between Yasour and Ramleh.

In 11 min. from Sarfand the *5th Watch Tower* is passed on the l., beyond which, in 30 min. a Greek cemetery, with a Latin one adjoining, is reached, and then, in 3 min., the pilgrim arrives at the gate, on his r., of the convent of the Fathers of the Holy Land, at Ramleh.

### Ramleh.

USEFUL HINTS. The Fathers of the Holy Land here, as at Jaffa, give hospitality to all pilgrims of whatever nation or creed. There is also an hotel, fairly well provided.

Ramleh is probably the ancient Ramen mentioned in the Septuagint as one of the cities of the plain belonging to the tribe of Juda (*Josue*, *xv*, 34.). In the reign of Jonathan Machabeus, it was already called Arimathea. Separated from Samaria by king Demetrius,<sup>1</sup> it was added to Judea, along with Lydda and Apherema. Ramleh is supposed

<sup>1</sup> FLAV. JOS. *Antq.* Bk. *xiii*, 8.



to be the country of Joseph of Arimathea, and of Nicodemus who together buried the body of Our Lord JESUS-CHRIST. It was visited by St. Paula towards the end of the fourth and beginning of the fifth century.<sup>1</sup>

The Crusaders, having come into Palestine in 1099, and taken Lydda, sent the count of Flanders with 500 horsemen to seize Ramleh whose inhabitants had fled. They also made Robert of Normandy lord and bishop of the two towns.<sup>2</sup> It was near Ramleh that a great many soldiers of the cross perished in a fatal battle, among the dead being the counts of Blois and Burgundy, and among those made prisoners Harpin, count of Bourges, and Conrad. Baldwin I. escaped almost alone under cover of some tall grass, to which the Musulmans set fire, but he happily succeeded in taking refuge at Ramleh where he was saved by an emir who took him to Arsouf.<sup>3</sup> In 1110 the lord of Ramleh was named Baldwin, the same who assisted at the council of Nablous, which was presided over by Gormond, Patriarch of Jerusalem.<sup>4</sup> This Baldwin married Etiennette of Flanders, widow of Guy-le Français, by whom she had an only child, Helvis who, by her marriage with Balean, lord of Iblin, also brought the lordship of Ramleh into her hus-

<sup>1</sup> Ramatem... juxta Diospolis (Lydda) unde fuit Joseph qui in Evangeliiis de Arimathia scribitur. St Jerome, *De situ et nomin. loc. Hebraic.* N. 18. <sup>2</sup> GUILL. DE TYR, Bk. VIII, 28. *Familles d'Outre-Mer*, p. 422. <sup>3</sup> Baldwin, sometime before this had found on a battle-field a Mohammedan woman in childbirth and had ordered help to be given her. She was the wife of the emir who, on a later day, saved the chief of the Crusaders. MICHAUD, *Hist. des Croisades*, II, 27 — 28. <sup>4</sup> *Familles d'Outre-Mer*, p. 422.

band's family, in whose possession it remained as long as the Crusaders held Judea. The lord of Ramleh had the right to coin money. Ramleh was burned by the renegarde Ivelin, on whose approach with a strong force the inhabitants abandoned their town. After the disastrous battle of Hattin in 1187, Ramleh fell into the hands of Saladin, but in 1204, it became the head-quarters of Richard Cœur-de-Lion, and remained in Christian hands until the conquest of Palestine by the Sultan Bibars in 1266. The Franciscans settled there in 1296.

**PRESENT CONDITION.** Ramleh in the middle ages had a castle, twelve gates, and busy bazaars. It is now a place of about 8400 inhabitants, 7400 being Musulmans, 800 Greek and 3 Armenian schismatics, 100 Latins, 35 United Greeks, 5 Jews, and 84 Protestants. It has a boys' and a girls' school, the one under the Franciscans, who admit children of all creeds, the other under the Sisters of St. Joseph.

### Visit to Ramleh.

**USEFUL HINTS.** A fee or backsheesh is expected at Djamea el-Kebir of 2 frs. for a party of 4 to 10 persons; of 1 fr. for a party of two to four persons; of 1/2 fr. for one person. In visiting the ruins of the Tower of the Forty Martyrs care should be taken to avoid falling through one of the openings of the vaults.

**CHIEF OBJECTS OF INTEREST.** Site of the House and Workshop of St. Nicodemus. — Ancient Church of St. John the Baptist. — Pools of St. Helena. — Djamea el-Abyad or white Mosque. — Tower of the Forty Martyrs.

The pilgrim may begin his visit with the Convent of the Fathers of the Holy Land. At first the Franciscans lodged in a private house of the town, but in 1395 they built a convent on the sites of the

two houses of Joseph of Arimathea and of Nicodemus. During his Syrian expedition, Bonaparte lodged at the convent of which the church was temporarily turned into an hospital for his wounded. When the French troops left, the Mohammedans, full of hatred against the Christians, seized and sacked the convent and put all the friars to death. It was afterwards rebuilt very solidly and surrounded with a wall and garden. It stands to the W. of the town and has a small community of five or six friars. Within the convent is to be seen the site of the

† HOUSE OF NICODEMUS where, according to tradition, it stood with the house of Joseph of Arimathea adjoining.<sup>1</sup> Nicodemus was secretly the disciple of Our Lord and with the noble counsellor Joseph of Arimathea buried the sacred body of Our Saviour.

#### GOSPEL ACCORDING TO ST. JOHN. CHAP. XIX.

32 And after these things, Joseph of Arimathea (because he was a disciple of JESUS, but secretly for fear of the Jews) besought Pilate that he might take away the body of JESUS. And Pilate gave leave. He came therefore and took away the body of JESUS.

39 And Nicodemus also came, he who at the first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pound weight.

40 They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner of the Jews is to bury.

41 Now there was in the place, where he was crucified, a garden; and in the garden, a new sepulchre wherein no man yet had been laid.

42 There therefore, because of the parasceve of the Jews, they laid JESUS, because the sepulchre was nigh at hand.

THE CHURCH OF ST. NICODEMUS is inside the convent, and is irregular, long, and narrow in form,

<sup>1</sup> ANTONIUS GONSALES, I, 234. — QUARESMIUS, II, 7 and 524.



but arched, and contains three altars. It serves as the parish church, and though small is large enough for the few Catholics of Ramleh. Nearly opposite the door of this church is the entrance to a chapel built on the site of the

**WORKSHOP OF ST. NICODEMUS.** A tradition, recorded by Boniface of Ragusa, guardian of Mount Sion in 1555, says that this sanctuary is on the site of the workshop of St. Nicodemus who aided St. Joseph of Arimathea to bury our Lord's body. The same tradition relates that the miraculous crucifix now in the cathedral of Lucca was made in this workshop. This sanctuary is small and contains a single altar. In the convent are also to be seen the

**ROOMS OF BONAPARTE,** consisting of a very simple divan and bedroom adjoining, which the great general used when the Franciscans placed their convent at his service. Leaving the convent a walk of 4min. E., brings the pilgrim to the ancient

**CHURCH OF ST. JOHN THE BAPTIST** (Djamea el-Kebir). Although the Mohammedans assert that this edifice was erected towards the close of the thirteenth century by the Sultan Ketbogha, it is in reality a Christian church converted into a mosque after the Crusaders had departed. The church, now a mosque, is well kept; one of its minarets is an old bell-tower well preserved. A wall has been built up over three quarters of the W. front of the old church, with some open trellis work in the upper part. The facade must have been elegant enough in its time. The mosque is entered by a door on the N. side. In shape it is rectangular



and measures about 150ft. in length and 75ft. in breadth, runs due east and west, like all Byzantine and Grecian churches, and has a nave with two aisles each with an apse. Leaving the mosque, in 10 min. on the N. side of the Franciscan convent, what are commonly known as the

POOLS OF ST HELENA are reached, six cisterns for rain-water, probably made by the Crusaders. To the S. of Ramleh, 12 mins. further on is the

BIR EL-MORISTAN, a very deep and perennial spring of excellent water, taking its name from a building near it in which formerly the insane were confined. About 10 min. W. of the Franciscan convent are some ancient ruins reached by a path-way bordered by a fine cactus hedge through a Mohammedan cemetery. A doorway opens into a ruined building known as the

DJANEA EL-ABYAD (white mosque) or *Tower of the Forty Martyrs*. Some have thought this was once a house of the Templars. It is most likely a disused khan, or caravansary, of which not a few are scattered up and down the country. It occupies a square of about 100 yards in extent and is completely abandoned and open to the four winds of heaven. On entering, there are to be noticed on the S. side, two rows of half ruined pointed arches; on the N. and W. side only one such arch remains. Except a minaret, all the buildings on the N. side have disappeared. The centre of the ruins is occupied by a small

MOSQUE, once covered by a white-washed cupola, hence its name, which has been extended to the whole place. The mosque is now a ruin. Near it,

on the S. side, but facing E. is the entrance of a vault which has been thought to be the crypt of a church built in honour of the Forty Martyrs of Sebaste, who were put to death under the emperor Licinius, but it is probably only an ancient cistern. This vault is about three times as long as it is broad, and its roof is supported on two rows of square columns which give it the appearance of a crypt. To the N. of this vault is a minaret known as the Tower of the Forty Martyrs, used in war-time as a watch-tower. Although it could never have held bells, some have considered it to be the bell-tower of a church. Father Emanuel of Nazareth, formerly parish-priest of St. John-in-the-Mountains found, incrusting in the mortar of its walls, a coin of the time of the Crusaders. This, and an inscription affixed to the tower which states that it was built by Kalaoun Sâlehy in 1318, show that its antiquity is not great. The tower is quadrangular, measuring on each side about 30 feet. It is built of rather small but regular, well laid stones. Formerly a spiral staircase of 128 steps, lit by narrow pointed windows, led to the top; now 108 steps lead up to the highest point. Eleven more steps remain, of which the ascent is extremely dangerous, as a part of the tower has fallen, and more threatens to fall into ruins. From the top, especially about sunset, there is a splendid

VIEW. To the N. is Yahhoudieh; between the N. and E. are seen Rentieh, Kofr-Aana, Medjeb-Yaba or Menjdel-Sâdeh, el-Mouzeirîeh, Koûlieh, Deir Tourif, et-Firch, Lydda, Beit-Nabâla, el-Hhadîsch, Medieh, Kherbet Danian, Djirnzou, with the mountains of Samaria in the background. From

the E. to the S., are seen Ain-Nabeh, Koubak, el-Barrieh, Beit-Maksir, Amoas, el-Latroun, Abu-Choûcheh, Saidoun. From S. to W. are Naâni, Yibena, el-Khebeh, Garbieh, Sarfand, el-Kherâb, with the Mediterranean behind. From the W. to the N., appear Ayoun-Kara, an entirely Jewish place, Sarfand el-Aamar, Jaffa, Yasour, Beit Dedjan, and Safferieh. On the N. E. side of the ruins is a well, half filled up with rubbish, of very remarkable construction. The pilgrim may now return to the convent by the way he came.

### Ramleh to Abu Gosh.

*Time occupied in journey; 5 hrs. 32 min.*

**USEFUL HINTS.** In winter, the pilgrim had better lunch at the khan of *Bab el-Wady Ali* where water, coffee, the wine of the country, lemonade, bread, and cheese may be had. In fine weather, he can continue on his way about an hour's journey beyond, to the *Olives of Sarris* where there is a spring (*Ain Chamieh*) at the N.W. foot of the mountain, about 70 paces off the road. In hot weather, the water of this spring being undrinkable, the pilgrim had better proceed for 10 min. to the village of Sarris, on the E. slope of the mountain. In summer Abu Gosh is the best halting place, under the shade of one or other of the olive or fig trees about it. The water there is very good.

**CHIEF OBJECTS OF INTEREST.** Birket el-Jamouse. — Tell el-Gezer. — Kofr-Tab. — El-Koubab. — El-Latroun. — Amoas. — Sarris.

On leaving the Franciscan convent at Ramleh, the road goes for a short distance S., there takes a S.E. direction, and crosses a Mohammedan cemetery, with an insignificant pond, Birket el-Jamouse or buffaloes' pond, near it. Avoiding a road to the l. and continuing along the high road, the pilgrim comes out once more on the rich plain of Sharon



where David saw the herds under Setrai (I *Paral.* xxvii, 29). The *Nahr er-Ramleh* is presently crossed by a stone bridge and on the l. is passed the 6th *Watch Tower*. On the r. may be seen the village *el-Berrîeh*, built of wood and earth, and again a little way on to the l. the 7th *Watch Tower*. After crossing a path leading from the last named village to a rather considerable one named *Ennabeh*, on a hill to the l., but scarcely visible, and continuing for 30 min. on our journey, a rather high hill is seen on the r., marked by the *Wely Abou-Chouûcheh* on its summit where once stood

GAZER, an ancien Chanaanite city, of which Haram was king when the Israelites came into the Land of Promise. He strove to succour the king of Lachis and was slain with all his people (*Josue*, x, 33). On the division of the land, Gazer was given to the tribe of Ephraim, (*Josue*, xvi, 3) but the children of Ephraim did not exterminate its habitants, and dwelt with them, so that the place became at once a Levitical city and city of Refuge (*Josue*, xxi, 21; I *Paral.* vi, 67). It afterwards fell into the hands of the Philistines, for there arose a war there, in which Sabachai the Husathite slew the giant Saphai (I *Paral.* xx, 4). And although David overcame the Philistines, they kept Gazer until Pharao, the king of Egypt took and burned it, slaying the Chanaanites that dwelt there, and gave it for a dowry to his daughter, Solomon's wife. And Solomon rebuilt Gazer (III *Kings* ix, 16, 17). Judas Machabeus having defeated Gorgias near Emmaus, pursned his troops as far as Gazer (I *Machab.* iv, 15). After the death of Judas Macha-



beus, Bacchides, the general of Demetrius, took and fortified Gazer, but Simon Machabeus recovered it, making many prisoners, and placing in it a garrison commanded by his son John Hyrcanus. (*I Mach.* ix, 52; xiii, 54; xiv, 7).

The site of Gazer was identified in 1868, by M. Clermont-Ganneau, chancellor of the French consulate at Jerusalem. It is now the property of M. Bergheim who has built a house there, and placed the ground under cultivation. On the opposite side of the road is another Wely, in the midst of some ruins called

KOFR-TAB, probably the ancient Thopo fortified by Bacchides (*I Mach.* xi, 50). About 15 min. beyond is

EL-KOUBAB which must be the ancient Cobeh mentioned in the Talmud as situated on the borders of the Israelites and Philistines.<sup>1</sup> It is a growing village on a stony elevation to the l. of the road. After passing the 8th Watch Tower may be seen to the E. at the foot of a hill the village of

BEIT-NOUBA, the ancient Nobe, a city of the Levites, where dwelt the High Priest Achimelech who gave David the loaves of proposition and the sword of Goliath. Saul thereupon caused Archimelech and with him eighty five other priests living in the city to be put to death with all its inhabitants and their animals (*I Kings* xxi-xxii). The village is rather a large Mohammedan one, not worth visiting. After leaving on the r. the 9th Watch Tower, an Arab khan and an inn kept by Alexan-

<sup>1</sup> Gemera Sanhedrin, II. See DE SAULCY, *Voyage en Terre Sainte*, I, 81.

der Howard are passed, then the 10th Watch Tower on the r. is reached and the village of

† EL-LATROUN where tradition says the Egyptian Dismas, the Good Thief, dwelt.

### GOSPEL ACCORDING TO ST. LUKE. CHAP. XXIII.

39. And one of these robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us.

40. But the other answering, rebuked him saying: Neither dost thou fear God, seeing that thou art under the same condemnation?

41. And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil.

42. And he said to JESUS: Lord, remember me when thou shalt come into thy kingdom.

43. And JESUS said to him: Amen I say to thee, this day thou shalt be with me in paradise.

El-Latroun formerly possessed ruins attesting great antiquity,<sup>1</sup> among others those of a church, and of a fortress which Ibrahim Pasha swept away, as they had become a nest of robbers. The village stands on a fine hill, but is inhabited by a few poor fellahin and a couple of gendarmes. At the N.W. foot of the hill stands Howard's hotel, well kept, prices 8 to 10 frs. a day. About 10 min. walk from here is, half hidden by some rising ground, the village of

AMOAS, according to some writers, the Emmaus where Judas Machabeus defeated Gorgias. This town, fortified by Bacchides, B.C. 159, pillaged by Cassius, B.C. 42, was burned to the ground in B.C. 3, by the Pro-Consul Varus, to avenge the deaths of some Romans slain near it.<sup>2</sup> Under

<sup>1</sup> QUARESMIUS, II, 12 *et seq.* <sup>2</sup> Some writers, not taking into account the distance indicated by St. Luke, have sought to identify Amoas-Nicopolis with the Emmaus of the Gospel. To prove

Marcus Aurelius, it was rebuilt by Julian Africanus and called Nicopolis. The town was twice enlarged in the third century, by Heliogabalus and Alexander Severus. The only thing worth visiting now in the place are ruins of an old church † dedicated to the seven Machabees and their mother, martyred under Antiochus, B.C. 168.

The pilgrim now quits the delightful plain of Sharon and begins to ascend the mountains of Judea, by a road that for sometime winds along a valley down which runs a stream, now and again dry. On the r. is a well *Bir-Kheloueh*, and on l. the 11th *Watch Tower*, and 17 min. beyond the 12th *Watch Tower* and by the roadside the *Bir Ayoub* (Job's well), with plenty of clear water in it. On the other side of the stream is another well of which the water is sometimes to be preferred. A stone bridge is crossed a little further on; to the left an old house called Deir-Ayoub (convent of Job) on the hill side is seen, and then, on the l. the 13th *Watch Tower* is passed and the khan Bal el-Wady, kept by a Jew is reached, situated about 1000 ft. above the Mediterranean. In 14 min. from here, an ancient wine press cut in the rock on l. is to be seen, then passing through a narrow defile, on the r. the road skirts a clump of evergreen oaks growing

this, a pious French lady Middle de Saint-Cricq Dartigaux, in 1880, bought the ruins of an old church dedicated to the Machabees and caused excavations to be made by the architect Guillemot but in spite of his intelligent zeal, without results.

[Both Eusebius and St. Jerome place the Emmaus of St. Luke here at Nicopolis and their authority is strongly supported by the text of the Codex Sinaiticus which gives 160 stadia instead of 60 of the Vulgate, as the distance between Emmaus and Jerusalem. C.R.]

<sup>1</sup> FLAV. Jos. *Antq.* Bk. VI, 14.



in the ruins of a mosque, once in charge of a Mohammedan Iman named Ali who has given his name to the defile. In 25 min. the ancient olives of Sarris at the end of the valley are reached; near them is a well, with water drinkable in winter. On the S.E. slope of the hill above this well stands the village of

SARRIS, probably the ancient Sarim where David and his followers found refuge for a time, and the hill on which it stands is that called Seir in the Vulgate, to the W. of Cariathiarim (*Josue*, xv, 10.60). Beyond Sarris to the l. is a high pointed hill, *Jenou-keleh*, crowned with ruins, whence the Mediterranean can be seen. Further, on the hill side, appears to the r. the village of *Aahmour*, and then in 30 min. Abu Gosh, and the spot where the pilgrim will lunch, is reached.

### Abu Gosh.

Abu Gosh, (father of discord) or Kariathe el-Enab (village of grapes) is the ancient Baala or Cariathiarim, of the tribe of Juda on the borders of the tribe of Benjamin (*Josue*, xv, 9). When the Philistines brought back the Ark of the Lord, the men of Cariathiarim placed it in the house of Abinadab in Gabaa (height) (*IKings*, vii, 1; vi, 2; *I Paral.* xiii). It remained there 20 years until about B.C. 1033, David caused it to be carried with great pomp to Jerusalem. The prophet Uri, son of Semei of Cariathiarim, for prophesying against the city and land, was put to death by king Joachim (*Jeremias*, xxvi, 20). After the captivity of Babylon, many of the inhabitants of Cariathiarim returned here, to



the number, with those of Cephira and Beroth, of seven hundred and forty-three (*I Esdras*, II, 25). The village has only during the last 70 years been called Abu Gosh after a famous brigand chief who was wont to levy black-mail on travellers, until Ibrahim Pasha put a stop to it in 1830. It is one of the largest villages in the country and stands on the slope of a hill to the r. of the road from Jaffa to Jerusalem. The inhabitants are all Mohammedans. On the N. W. side of the village stands the

CHURCH OF ST. JEREMIAS, formerly belonging to the Fathers of the Holy Land who had their convent adjoining which was destroyed by the villagers in 1489, nine friars being then massacred, and the church turned into stables. On the Fathers being deprived of their right to the church of St. George at Lydda, the Sublime Porte, by way of compensation, in 1873, made over the church of St. Jeremias to France. It is to be hoped it will be restored and re-opened for Catholic worship. M. de Vogüé gives a very detailed description of the building from which the following abstract is made. The church consists of a rectangular block, forming a flat terrace from the middle of which rises an upper storey supported by slight buttresses. Upper and lower storey are lighted by narrow, low, windows, Romanesque in style of which the one in the W. wall alone is remarkable for its ornamentation and size. The doorway on the N. side is slightly pointed and has features commonly found in Oriental architecture. The church has a nave and two aisles, each with an apse, the central nave being higher than the others. The vaulting is very simple.

The stones of the archways dividing the aisles and nave are marked with Latin letters. The pillars are exceedingly plain and primitive in their style. The short columns supporting the architrave of the nave are particularly noticeable and peculiar. The only ornamentation of the interior of the church consisted of frescoes, of which there are many traces. Here and there are nimbi of saints, in the N. wall, bits of architectural designs, and portraits, some of bishops with the pallium of quite Byzantine character. The crypt is open and reproduces the divisions of the church above it, and has also traces of wall-paintings.<sup>1</sup> There is, it seems, a spring of water in this crypt.

### Abu Gosh to Jerusalem.

*Time occupied in journey, 2 hrs. 25 min.*

CHIEF OBJECTS OF INTEREST. Souba. — Kaloûnieh. — Torrent of the Terebinth. — Before Jerusalem.

Leaving Abu Gosh, a high conical hill is seen on the r., upon which is built the village of

SOUBA, probably the Sotheba of the Septuagint,<sup>2</sup> formerly a small town with well built walls destroyed by Ibrahim Pasha, when he took the place in 1834, after a stubborn defence by its inhabitants. Several authors consider Souba to be the ancient Modin, the home of the Machabees where their father Mathathias slew the messenger of Antiochus who had called on the people of Israel to sacrifice to idols, and the Jew who obeyed this command,<sup>3</sup> and that it was here that Simon set up seven pyramids, beside the

<sup>1</sup> DE VOGÜÉ, *Les Eglises de la Terre Sainte*, 340. <sup>2</sup> *Josue*, xv, 60.

<sup>3</sup> *I Mach.* 11, 24.

tombs of his father, mother, and his four brethren which " might be seen by all that sailed on the sea. " I do not hold this opinon. <sup>1</sup> The town is

<sup>1</sup> I *Mach.* XIII, 27. The very rev. F. Forner, a Franciscan, formerly parish- priest of Bethlehem, who died at Damascus in 1873, discovered in 1866, a spot, two leagues to the E. of Lydda, called *Medieh*. This may be the ancient Modin of the Machabees. I think it must be, especially as St. Jerome, in his book *De situ et et nom. Loc. Hebr.* places that town near (*juxta*) Dispolis (Lydda). *Medieh* is on a small hill, from which the Mediterranean is quite visible, and consequently the pyramids mentioned in the text might have easily been seen by those at sea. There are also remains of an ancient town from which fine blocks of stone and of marble have been carried away to Lydda for building purposes. Quantities of stones once composing mosaics, cisterns cut in the rocks and a large ruined rectangular edifice, if carefully examined, might tell us much of the history and name of the place. I pointed out this edifice in 1870 to M. Vieter Guérin who made a slight examination of it and thought that in it he had discovered the tombs of the Machabees. It was admitted on all hands to be such. But in Sept. 1874, further researches were made by M. Clermont-Ganneau who found three large burial-places, with mosaic pavement on which a *Latin cross* was distinctly to be traced. I own this discovery took me by surprise. I visited the place in October, and was able to make a careful examination of the ruins and saw that they belonged to two different epochs. The W. portion was indeed Arab; the general plan of the E. portion was a Greek cross. At the S. E. corner I noticed a square chamber containing three sepulchral cavities in its W., S., and E., walls, the entrance to the chamber being through its N. wall. The E. cavity contained at its S. extremity a Latin cross in mosaic, half-hidden by dust; similar crosses probably adorned the other cavities, but the pavement of these has been destroyed. What conclusion can we draw from the presence of this cross? It seems to destroy the opinion that here were the tombs of the Machabees, unless we accept the theory that Christians held it an honour to be buried afterwards in tombs where the heroes once reposed. [Mr. Victor Guérin has ably shown in a subsequent work *La Galilée*, Tome I, p. 54, that further excavations have confirmed his conclusion that this is without doubt the burial-place of the Machabees. C. R.]



strategically in a strong position and is well supplied by water which is distributed by an ancient aqueduct among the gardens around the place. There are here and there remains of the old walls. The population consists now of only 500 Mohammedans.

In 20 min. after leaving Abu Gosh, a stream is crossed by a stone bridge, on r. is a drinking fountain, *Ain-Dilb*; on l. the Mohammedan village of *Beit-Nakoub*. The road here rapidly descends to the r. into a fertile valley, watered by the *Ain-Nâa*, rich in fig and olive trees, and vineyards. After crossing another stone bridge, on the r. stands

ABALA OR DEIR EL-BENÂTE (convent of women) names given to some ruins, probably dating from the days of the Crusaders, for the stones bear the marks of Latin masons. In 23 min. more, after ascending and descending, the road reaches

CASTAL, a village of three or four peasants' houses, a tower built by Abu Gosh, and a small mosque, on one of the highest points of Judea, whence to the N. is seen the hill *Neby-Samouil*, the ancient Ramathaim-sophim, birthplace of the prophet Samuel. Some travels in the Holy Land assert that at Castal, Vespasian had a fortress, but this seems unlikely, for there is no water here and tradition and history are silent on the point. Castellum, from which some derive Castal, means as often a village as a castle. A little further on (15 min.), on the r. may be seen *Ain-Karem*, or St. John-in-the Mountains. A rapid descent of about 20 min. brings the pilgrim to

KALOÛNIEH, a village on the slope of the hill to l., probably the Koulon of the Septuagint (*Josue*,



xv, 60), with a splendid, well-watered valley, full of various fruit trees, between it and the high road. One spring, *Ain el-Jiar* (spring of the bridge), of this valley has a ruined village and tower near it, the latter, very ancient, supposed to be the one where Vespasian left 800 men to guard Judea. The Jewish historian, however, places this garrison at Emmaus. A little way on, and a stone bridge crosses the famous torrent of the

† TEREBINTH. Here David encountered Goliath; from this brook the young shepherd took five smooth stones for his sling and in this valley he slew the giant.<sup>1</sup> About 1 min. beyond the bridge,

<sup>1</sup> As this tradition, hitherto so generally accepted, has been lately controverted, a word or two in support of it may be said here. We read in Holy Writ: "Now the Philistines gathering together their troops to battle assembled at Socho of Judea, and camped between Socho and Azeca in the borders of Dommin. And Saul and the children of Israel being gathered together came to the valley of Terebinth, and they set the army in array to fight against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them (*I Kings*, xvii, 1-3)." Here let us call to mind the division of the country into mountain and plain; it will help us to understand better the above passage. This does not say exactly where Socho and Azeca stood, but Josue (xv, 33 and 35) tells us they were in the plain. Therefore when we find the two armies confronting each other in the mountains, we know that the Philistines must have marched up from the plain, eager for the fray, confident in Goliath's prowess. Flavius Josephus (Bk. vi, 10.) tells us of this march: "The Philistines came to attack the Israelites and halted between Socho and Azeca. Saul marched to meet them and seizing some high ground forced them to retire and encamp on the high ground opposite." After this movement, the Philistines were no longer between the two places named, but in the mountains over against the Jewish position, and the valley between them, as the Bible says, must have been the Terebinth. St. Jerome places Azeca and Socho on

the old road to Jerusalem is left on the r., and the new and much better one is taken and a path is passed on the l. which leads to *Ain-Beit-Houlmeh*, on the road to the Emmaus of St. Cleophas. A gentle ascent, and on the l. are successively seen *Neby Samouil*, and *Beit-Iksa* on the opposite side of the steep valley (*Wady-Liftah*), in which is seen the village of Liftah, with its orchards, watered by the beautiful spring.

AIN-LIFTAH, the ancient "fountain of the water of Nephtoa on the borders of the tribes of Juda and Benjamin (*Josue* xv, 9). After continuing up the new road for another 8 min., is passed on the r. the new carriage road (making) to St. John-in-the-Mountains, and on the l. the 15th *Watch Tower* and then a little beyond is seen below, in the *Wady-Mousallabeh* (valley of the Cross) the schismatic Greek seminary of the Holy Cross. To the S. E. is the *Technical School of St. Peter*, for boys, founded by Père Alphonse Ratisbonne, in 1882; S. of it is the *Convent of St. Elias*, and beyond Bethlehem. To the l. a building with a small tower is a Protes-

the road from Jerusalem to Eleutheropolis, at a distance of 9 miles from the last named town, whereas the distance between Jerusalem and Socho is 15 miles. Socho, of course belonged to the district of which Eleutheropolis was the capital. The passage then where St. Jerome speaks of Socho and Azeca, without mentioning the valley of the Terebinth, proves nothing. But this is what he says of it in another place: "*Gadera in tribu Juda; nunc appellatur villa ad regionem civitatis Æliensis pertinens, nomine Gadora, circa Terebinthim. (Hier. De Situ et nom. Loc. Hebr. 222.)*" It is clear from this that St. Jerome does not place the Terebinth near Socho, but on the contrary in the neighbourhood of the Holy City. An opinion which the Holy Scriptures, Flavius Josephus, and St. Jerome support, deserves to be respected.

tant school for boys. The first houses of the ever growing suburb of Jerusalem are now passed on the r., and a little beyond the 16th Watch Tower ; in front, a little to the l. rises Mount Olivet. A German orphanage, under Protestant deaconesses, stands a little way back from the road to the r., and then, about 4 min. beyond to the l. is the great Russian colony, founded in 1860, and completed four years afterwards. It includes within its walls a consulate, cathedral, bishop's palace, hospital, dispensary, and three houses for pilgrims. On the r. is a pond, *Birket Mamilla* and a Mohammedan cemetery ; and far away before him the pilgrim sees the wall-like mountains of Moab and then almost at once beholds, recognisable by its flagstaff and square shape, the Tower of David and the

### ✕ Holy City of Jerusalem.

Here the caravans of pilgrims halt and dismounting, the pilgrims sing the Psalm cxxi, before entering into the Holy City.

#### PSALM CXXI.

Lætatus sum in his quæ dicta sunt mihi; in domum Domini ibimus.

2 Stantes erant pedes nostri, in atriis tuis Jerusalem.

3 Jerusalem, quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

4 Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini.

5 Quia illic sederunt sedes in judicio, sedes super domum David.

6 Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

7 Fiat pax in virtute tua: et abundantia in turribus tuis.

8. Propter fratres meos et proximos meos, loquebar pacem de te.

9. Propter domum Domini Dei nostri, quæsivi bona tibi.

Gloria Patri, etc.



After this, the pilgrim remounts and passes on the l. the 17th Watch Tower, which, from not being crenelated, resembles an ordinary house. In another 4 min. he reaches the

**JAFFA GATE** (*Bab-el-Khalil*, gate of Hebron) where, as the pavement inside the city is dangerously slippery, he had better dismount. Entering through the gate, he takes the second turning to the left under a covered passage, called the New Bazaar; if this is crowded the next turning had better be taken. On leaving the Bazaar, he passes two streets on the r., and then on the l., at the first corner, he will see over a doorway the inscription

**HOSPITIUM FRANCISCANUM.** This is *Dare-Jdîdeh*, better known to all the world as the *Casa Nova* where the weary pilgrim will find kindly hospitality from the Fathers of the Holy Land.

## JERUSALEM.

**USEFUL HINTS.** The gates of Jerusalem were till lately closed every evening at sunset, but now remain open all night. Baggage is not then allowed to pass in or out. The formalities of the custom-house are not very exacting, but tobacco and spirits being subject to entrance duties, travellers' luggage is liable to be searched.

**Hospices.** Jerusalem possesses two Catholic hospices for the reception of pilgrims (1) the *Casa Nova*, in Arabic *Dare-Jdîdeh*. All are received there gratuitously, without distinction of race or creed provided non-Catholics have no establishment of their own. (2) The *Austrian Hospice* for Austrian pilgrims. N.B. The different sects of Christians, the Jews, and the Moham-medans have each their places for the reception of their respective pilgrims.

**Hotels.** There are a Catholic and two Protestant hotels where the traveller is comfortably boarded for about eight to sixteen



shillings a-day, wines not included. These are (1) the Mediterranean Hotel, kept by Mr. Morcos, near *Bab el-Khalil* (Jaffa gate); (2) the Hotel Feil outside the same gate, kept by Mr. Feil; and (3) the Hotel Howard, also outside the same gate, kept by Mr. Alexander Howard. N.B. The first thing a pilgrim should do on reaching Jerusalem is to find out his lodging and make himself at home there. When once settled, if not too tired, he can then pay his first visit to the Holy Sepulchre. Leaving the *Casa Nova*, he turns to the r., then takes the street to the l., which immediately brings him to the gate and steps leading to the courtyard of the Basilica built over the Tomb of Our Lord.

**Baths.** Only vapour baths can be had in Jerusalem where as in other Syrian towns, they are well kept and respectable. There are four chief bathing establishments in Jerusalem: (1) *Hammam esch Chiffa*, (2) *Hammân el-Ain*, both at *Souk el-Kattanine*; (3) *Hammân el-Batrah* at *Hharet en Nâssarah*; and *Hammâm Setti Miriam*, near St. Anne's and the *Bab Setti Miriam*. The baths are open in the morning for men: in the afternoon for women; except the *Hammâm esch Chiffa*, open daily morning and afternoon for men, except on Fridays in the afternoon. There is no fixed price for a bath: an ordinary person will give 20 centimes, a rich person or an European will give from 3 frs to 5 frs, all depending on the bather's rank and the attention he receives.

**Consulates.** All the countries of Europe, as well as the United States, have consuls at Jerusalem. Pilgrims on arrival should call at the office of their consuls and show their passports, so that if needful they may receive consular protection.

**Post Offices and Telegraph.** Jerusalem has two Post Offices: (1) the *Turkish Post Office*, since 1875, in connection with the Postal Union; and (2) an *Official Austrian Post Office* established under the Austrian postal regulations. These offices are only open on the day of arrival and departure of their respective mails. Jerusalem and the other towns of Syria are in telegraphic communication with all parts of the world.

The charge for telegrams from places on the coast to all parts of Europe is per word, but five words over and above those actually sent are charged for on each message. An extra charge of 4 frs. is made on international telegrams sent from telegraph offices in the interior of the country. The following table shows the charge made *per words in centimes*:

France, Austria-Hungary . . . . .	66	Switzerland, Russia in Europe. . . . .	60
Greece . . . . .	40	Belgium, Holland . . . . .	60
Egypt . . . . .	15	Denmark . . . . .	75
Great Britain and Ireland . . . . .	80	Norway and Sweden . . . . .	83

**Bankers.** The chief bankers are Bergheim, in the *Hâret en-Nasdra* or Christian quarter; Valero and Co, at *Saukat alloun*; and Frutiger and Co, near the Jaffa gate. The last named have correspondents at Beyrout, Damascus, Cairo, Alexandria, Smyrna, Constantinople, in Russia and America, with a branch at Jaffa. They also undertake to forward luggage.

**Dragomans and Guides.** A guide is not absolutely required, by those who have this book, in order to visit the city and neighbourhood, but the pilgrim will be more at ease if accompanied by one who speaks his own language and that of the place. An agreement should be made beforehand as to the price to be paid for each day or for each excursion. The price varies from three to ten francs according to circumstances. A dragoman can accompany a pilgrim throughout the country; a guide only about the city and its neighbourhood.

## Religious Services.

### *Hours of Masses and Services in Churches and Sanctuaries served by the Franciscan Fathers.<sup>1</sup>*

**PARISH CHURCH OF ST. SAVIOUR.** This church opens, from June to October at 4 a.m., in winter at half-past four. It is closed in winter from 11 a.m. until 1.30 p.m., in summer until 2 p.m., when it remains open until 8 p.m. Masses are said there daily until eight a.m. The High Mass is sung on weekdays at 7 a.m., on Sundays and holidays at 8 a.m. in summer, and at 8.30 a.m. in winter. On these days, it is preceded by the parochial Mass and sermon in Arabic. Vespers begin at two o'clock in the afternoon. On Sundays and holidays, the Litany of the Blessed Virgin is sung and Benediction of the Most Blessed Sacrament given after Vespers.

**BASILICA OF THE HOLY SEPULCHRE.** The daily Masses in the Basilica cannot be said at fixed times, as the Franciscan Fathers are obliged, in this matter, to make arrangements with the Greek and Armenian schismatics. The pilgrim should enquire as to the

<sup>1</sup>On Sundays and Holidays Mass is said at 10 a.m. in the Cathedral Church of the Latin Patriarch.

hours for opening the Basilica and for the celebration of Masses, at the Secretary's Office in St. Saviour's Convent.

CHAPEL OF OUR LADY OF THE SEVEN DOLOURS. This chapel adjoins the Basilica and Mass is said there daily at 6 a.m. in summer and 6.30 a.m. in winter by a Franciscan Father from St. Saviour's.

CHURCH OF THE FLAGELLATION. Open daily from 6 a.m. in winter, and 5 a.m. in summer until 10 a.m. and from 3 p.m. until sunset. Daily Mass at 7 a.m.; on Sundays and holidays a second Mass at 7.30 a.m.

SANCTUARIES AT GETHSEMANI. *Grotto of the Agony.* Here Mass is said daily a quarter of an hour after sunrise. *Garden of Olives.* The Garden is open from early morning until half-an-hour before sunset daily, so that the pilgrim can visit it at his convenience and make the Way of the Cross there.

*Permission to celebrate Masses, and to make Spiritual Retreats.*

Priests visiting Jerusalem and desirous of saying Mass in the Basilica of the Holy Sepulchre, in the Chapel of Our Lady of the Seven Dolours, in the Church of the Flagellation, or in the Grotto of the Agony, should give notice on the eve, at the Secretary's Office, in the Convent of St. Saviour.

Pilgrims wishing to make a spiritual retreat during their stay in Jerusalem should apply to the Most Rev. Father Custodian, at the Convent of St. Saviour, between the hours of 8 a.m. and 11 a.m., and 3 p.m. until 6 p.m. He will gladly satisfy their desires and assign them a place of retreat and a special director.

## History.

Jerusalem is rightly called the Holy City. To the Jews, it is holy, for there stood the Temple, a few stones still left of its wall being venerated by them even now. To the Mohammedans, it is holy, for there stands the Mosque of Omar. And it is holy, most holy to all Christians, for there Our Saviour, JESUS-CHRIST, by His death saved the world.

Jerusalem, the ancient Salem, that is, peace, was, according to tradition, founded by Melchisedech,



priest and king,<sup>1</sup> about the year B.C. 2000, on Mount Acra, a name by which the spot has been known only since the time of Antiochus Epiphanes who built a fortress there B.C. 173.<sup>2</sup> Fifty years after its foundation, Salem fell into the hands of the Jebusites, descendants of Jebus, son of Chanaan. The conquerors built a fortress on Mount Sion<sup>3</sup> to which they gave the name of their father Jebus. From the names of the fortress Jebus and of the city Salem joined together was formed the word Jebusalem, later on Jerusalem which, the Apostle St. Paul tells us, signifies a vision of peace. During nearly 500 years, the Jebusites enjoyed their new possessions undisturbed, that is until the coming of the sons of Israel into the Promised Land. Jerusalem was taken about B.C. 1445 and its king Adonisedec slain; but Mount Sion and its stronghold remained in the hands of the Jebusites. The Israelites having taken the city dwelt there with the Chanaanites (*Josue* xv, 63; *Judges* i, 21; *II Kings*, v, 5). After the death of Josue, the Israelites went on with the war, took Besec, and its king Adoni-

<sup>1</sup> *Genesis* xvi, 18: *S. Hier. Quest. Hebr.* N. 328. Melchisedech is probably the same as Sem, son of Noe. See *Arbor decora et fulgida* P. F. Petronii, II, p. 96. <sup>2</sup> *FLAV. Jos. Antq.* Bk. XII, 7.

<sup>3</sup> Sir Charles Warren perhaps the greatest living authority on the topography of Jerusalem, identifies Sion and Acra (ἡ ἄκρα, the citadel) and describes the position of ancient Jerusalem, with its hills and valleys, by the figure of three round-shot placed close together. The shot to the north-west being Sion or Acra, that to the east Moriah and that to the south-west the upper city. See his masterly work *The Temple or the Tomb*, in which he vindicates the authenticity of the present site of the church of the Holy Sepulchre. Gareb (Calvary) and Bezetha were of course outside the walls in the time both of Solomon and Herod. C. R.



bezec. He had cruelly cut off the fingers and toes of seventy kings, so the Israelites inflicted the same punishment on him and brought him to Jerusalem where he died. David took Jebus in the seventh year of his reign, B.C., 1049, and made it the capital of his kingdom. Mount Sion then became the City of David, because there David dwelt. The Ark of the Covenant was shortly after this brought there (*II Par.* *xxi*).

In the reign of Solomon, David's son, Jerusalem reached the apex of its greatness. The building of the Temple and other splendid monuments (*II Par.* *c*; *III, Kings*, *viii.*), commercial relations that extended even to India and Africa, and other causes, made the city the centre of civilisation in western Asia. But this epoch was short. Jerusalem, at the death of Solomon, lost much of its importance, and when Jeroboam had led away the ten tribes from their allegiance to Roboam, the son of Solomon, it became only the capital of the two tribes forming the kingdom of Juda. Weakened by a separation that was so fatal to the people of Israel, during three centuries Jerusalem suffered from successive invasions of Egyptians, Philistines, and other nations allied to the separated tribes. In 606, it fell into the hands of Nabuchodonosor who, having dethroned Joachim, put in his place Sedecias, twentieth king of the dynasty of David. The revolt of Sedecias brought back the Assyrians whose army sacked Jerusalem, destroyed its walls, burned the Temple (B.C. 599), and led away the people captive to Babylon (*IV Kings* *xxv*). After seventy years' captivity, the Israelites were allowed by Cyrus, king

of the Persians, to return to their country (I *Esdras*, i and iv). Later on, Alexander the Great treated Jerusalem with much forbearance and granted it many privileges. After his death, it fell under the power of Ptolemy Soter (B.C. 305), and enjoyed a period of peace, and even assumed fresh vigour, in the reigns of the Ptolemies and Seleucides, until the hateful tyranny of Antiochus Epiphanes brought on it fresh disasters. Freed by the Machabees (B.C. 160), Jerusalem was ruled by the Asmonæan kings until the Roman conquest of Palestine. Pompey seized it in B.C. 63, deprived it of all power and made Scaurus its governor.<sup>1</sup> Herod the Great when he became its master, ornamented it with many noble buildings, B.C. 19.<sup>2</sup> It was towards the close of his reign, about 4000 years after the Creation, that the Messiah was born, and that the massacre of the Innocents took place by Herod's order. At the death of Herod, which took place while the Holy Family was in Egypt, Augustus Cæsar caused the will of that prince to be carried out and his kingdom was divided between his three sons Archelaus, Philip, and Antipater. It was the last named who put St. John the Baptist to death and mocked Our Lord. Archelaus who succeeded his father, was exarch of Judea, Samaria and Idumæa. In the second year of his reign, the Jews accused him of tyranny and he was banished to Vienna in Gaul.<sup>3</sup> His exarchate was afterwards annexed to the prefecture of Syria, with orders that a census should be taken which was done by Cyrinus the Roman governor.<sup>4</sup> Thence-

<sup>1</sup> FLAV. JOS. *Antq.* Bk. XIV, 8. <sup>2</sup> *Id.* Bk. XIV, 14. <sup>3</sup> FLAV. JOS. *Antq.* Bk., XVIII. 9. <sup>4</sup> *Id.* Bk. XIX.

forth Jerusalem remained subject to Roman governors who usually administered justice in the fortress of Antonia. Pontius Pilate was the sixth of these governors, in the year of Our Lord 27. As the whole world knows, he condemned Our Divine Saviour to the death of the cross.

In the thirty-seventh year of our era, Agrippa the Great, grandson of Herod the Great, was king of Judea. He put St. James to death and imprisoned St. Peter who was set free by an angel (*Acts of the Apostles*, XII). He enclosed Calvary and the suburb of Bezetha within the wall — the third — which he built round the city. To give work to the 18,000 men who had rebuilt the Temple, and in order to spend all the money left in the sacred treasury, so that the rapacious Romans might not seize it, the Jews asked to be allowed to rebuild the gallery of Solomon on the western side, outside the Temple. Agrippa would not give leave, allowing them only to pave the city with fine white stones.

The king dying in the seventh year of his reign, Judea became entirely subject to governors who ruled everything except what related to the Temple, of which the guardian was first Herod, brother of Agrippa, and prince of Chalcis, and then his son Agrippa who succeeded him with the title of king.

In the year 70, Titus with his army laid siege to Jerusalem, took it, destroyed it, and in spite of his orders, the Temple was burned. Bar Cochba, a Jewish impostor, gathered together the Jews dispersed throughout the Roman world, partly rebuilt the Holy City, and struck his own coins. He put



many Christians to death because they would not recognise in him the Messiah. He was tortured to death, about the year 135, after having been the cause of the deaths of half a million Jews. Hadrian rebuilt the town, A. D. 136, and even its walls, but left outside the new city, the southern portion of Sion and all the hill of Ophel. Jerusalem, thus diminished, received the name of *Ælia*, and *Capitolina* was added to it, because of a temple of *Jupiter Capitolinus* built on the site of the Temple. Thus in spite of its having a Christian bishop with a large flock, Jerusalem assumed the aspect of a thoroughly pagan city. This lasted until the reign of Constantine who, having proclaimed Christianity throughout his great empire, took special interest in Jerusalem. In 326, by the pious care of St. Helena, there arose on the holy places a number of magnificent buildings destined to keep alive the most cherished remembrances of Christianity. Constantine, at the same time, gave back to Jerusalem its ancient name.

During the pontificate of Pope St. Gregory the Great, the Benedictine Probus founded a house of his order, an hospital, and a pilgrims' house at Jerusalem.<sup>1</sup> In 614, Chosroes II. king of the Persians, aided in his cruelty by some 26,000 Jews, took and pillaged the Holy City, destroying all its Christian monuments. Of the countless number of prisoners made on this occasion, eighty thousand were sold to the Jews and massacred by them. Twenty-two years later, the followers of the Koran, the conquerors of Heraclius and of Yesdejerd, having made themselves masters of Syria and of Persia,

<sup>1</sup> *General Chronicle of the Order of St. Benedict*, p. 441.



besieged Jerusalem. The Patriarch Sophronius put himself at the head of the inhabitants and made such a brave defence, that he obtained honourable terms of capitulation. The first article stipulated that the Caliph, and none other in his place, should receive the submission of the inhabitants. Hearing of this, Omar came from Medina, dressed as a simple Arab sheik, with only a few horsemen. He concluded under the walls of the city a treaty of peace, leaving to the Christians their churches and religious freedom, on condition of paying a yearly tribute. This was about the year 636.

From that time until the beginning of the eleventh century, Jerusalem traversed alternate periods of peace and persecution, under the caliphs of Damascus and Bagdad. During all these four centuries, the happiest time was the reign of Haroun el Raschid (786-809), famous for his friendship with Charles the Great. The moderation with which he treated the Christians gave them at least a few years of peace and quiet. Charles the Great, seeing the good will of Haroun el Raschid, sent large alms to the Holy Land, for the restoration of its churches and for the foundation of the convent of St. Mary which was destined, during two centuries, to give hospitality to pilgrims from the west.

<sup>1</sup> It is said that when Sophronius came out to meet Omar on Olivet that bowing low before him, and casting a glance at his uncouth figure and rough apparel, he could not avoid muttering, "Verily this is the abomination of desolation in the Holy Place." Omar insisted on being told the words of the Patriarch and is said to have been pleased to hear he was the subject of prophecy. Vide other interesting facts about him in WARREN'S *The Temple or the Tomb*, p. 61. C. R.

After the death of Haroun el Raschid, the Arab empire was torn by internal troubles, and soon the Christians of Jerusalem were cruelly persecuted, the churches despoiled, many even ruined. Peace at length returned and the Christians recovered from their losses. But they again suffered from the harassing tyranny of the Fatimites. The mad caliph Hakem who posed as a god, egged on by the Jews against the Christians, sent the governor of Ramleh to destroy their churches and to bring the Patriarch to Cairo where his eyes were put out. But a sudden change took place in the character of Hakem, due to Mary, his mother, sister of the two Patriarchs of Alexandria and Jerusalem. In the very year the Christian churches were destroyed, Hakem allowed them to be rebuilt. The Seljuk Turks who succeeded him in the eleventh century, were even less tolerant, and very soon the eloquent voice of Peter the Hermit was heard calling the Crusaders to the conquest of the Holy Land. On July 15, 1099 they took possession of Jerusalem, but not a century had passed before their power was broken by Saladin who retook the Holy City in 1187. Before entering it, the conqueror publicly decreed that all its soldiers should within forty days retire to Tyre or to Tripoli; that the Brothers of the Jerusalem Hospital should remain for one year to serve the sick and wounded; that all Christians should have their lives safe, and, on payment of a ransom, their liberty. The ransom was fixed at ten pieces of gold for a man, five for a woman, two for a child. Many could not pay these sums and became slaves. When the fatal

day came for the Christians to leave Jerusalem, Saladin, seated on his throne at David's gate, beheld a hundred thousand Crusaders defile past him. Sixteen thousand had been unable to pay ransom, among them some five thousand children.<sup>1</sup> When the Christians had gone away sorrowing, Saladin entered Jerusalem in triumph.

About the year 1219, the Friars-Minor, led by St. Francis of Assisi, founded a convent of their order, near the Cœnaculum. By a truce made in 1229 between the Emperor Frederick II. and the Sultan of Egypt, Melek el-Kamel, Jerusalem was restored to the Christians, but when the truce expired, the Prince of Karak, taking advantage of the weakness of the Prince of Damascus, to whom Jerusalem belonged, took the city and levelled the walls the Crusaders had raised. Soon afterwards in 1243, the Syrian Christians, while the Mohammedans were divided, seized the occasion to rebuild the walls and churches of Jerusalem. Just before the invasion of the Chorasmians, the princes of Damascus, Karak, and Emessa having resolved to take Egypt, made an alliance with the Templars and other Christians of Palestine, promising to give them back the holy places, Jerusalem, and Tiberias, and to give them a share in the conquest of Egypt, for which all Syria was making ready. The Sultan of Cairo, hearing of these designs, called to his help the Chorasmians, promising to give them Palestine. They came, burning all before them and the flames very soon announced their approach to the people of Jerusalem. The Christians, escorted

<sup>1</sup> MICHAUD, *Hist. des Croisades*, II, 56.



by the Knights-Templar and Knights of St. John, fled from the city, leaving a few of the inhabitants and sick behind them. The Chorasmiens, taking the city, put all whom they found to death. But the city having been evacuated, the captives and spoil were insufficient to satisfy their rage and cupidity. They devised a cunning cruel way to obtain what they wanted. To bring back the Christians from their flight they hung out Christian standards from the towers and rang the bells of all the churches. Deceived by this trick, seven thousand Christians went back to Jerusalem and were massacred. After this disaster Jerusalem was again taken by the Sultan of Egypt. The unhappy city was the theatre of fresh outrages under the last Ayoubite caliphs, and during the disorderly rule of the Mameluks, until the whole of Syria came under the power of Selim II. in 1617. From that date, it has shared in the varied fortunes of the Ottoman empire. It was long subject to the Pasha of Damascus; it and the surrounding country now form a separate government directly subject to Constantinople. In 1799 when Bonaparte appeared before Jaffa, all the Christians in Jerusalem were shut up by the Mohammedans in the basilica of the Holy Sepulchre, where they were to be burned alive, if the French attempted to enter the city. But they were saved by Bonaparte marching on St. Jean-d'Acre, and declaring that the capture of Jerusalem formed no part of his plan of operations. Thirty-two years later, Ibrahim Pasha, son of Mohammed Ali, marched from the land of the Pharaohs, at the head of 40,000 men, with 90 field-pieces, upon Jerusalem which he took without resi-

stance, on Dec. 7, 1831. The government of the conqueror, which lasted until 1840, resembled that of a good European ruler.

### Topography.

The Holy City is no more the brilliant Jerusalem of old. Its beauty has departed ever since the prophecies of Our Lord were fulfilled by the Roman armies. Its cheerfulness is gone; a veil of sadness covers it, and a feeling of melancholy takes hold of the pilgrim as he enters its gates. It will be well to give here a description of the ancient and modern topography of the Holy City.

ANCIENT TOPOGRAPHY. A glance at a plan of Jerusalem suffices to show that it is built on two ranges of hills, of unequal height, running parallel to each other and divided by a valley beginning in the N., then following a N.E. direction, then bending somewhat towards the W., and ending in the S.S.E., starting at *Bab el-Aamoud*, or *Bab esch-Cham* (Damascus gate),<sup>1</sup> and ending at the pool of Siloe. Of the two ranges of hills, the E. begins more to the N. and extends more to the S. than the other range. Its highest point is also to the N. while that of the W. range is in the N.W. angle of the city, behind the Franciscan convent. Jerusalem at different times has been surrounded by various lines of walls, of which more presently. Let us first busy ourselves with the hills and valleys

<sup>1</sup>The northern part of this valley is no other than the Large Ravine that unites itself with the valley of Tyropæon at the point where this makes a bend, to end at the Pool of Siloe.

of which frequent mention is made in Holy Writ, and in the ancient history of the Jews.

Jerusalem, then, is seated on a double range of hills that traverse the whole length of the city in a wavy manner. The E. range has three summits, diminishing in height from N. to S., called BEZETHA, MORIAH, and OPHEL. The W. range has in like manner three summits which are GAREB, ACRA, and SION. We will speak first of the E. range which offers the fewest difficulties.

BEZETHA. The name of this hill signifies "new town" and is not mentioned in the Bible, but the historian of the Jews tells us it was included within the wall of Herod Agrippa. Bezetha alone stood N. of the Temple and close to the fortress of Antonia, for it was necessary to make an artificial ditch, cut in the rock to a depth of sixty, and to a width of two hundred and fifty feet to make the fortress more difficult of approach. From this account, it is impossible not to recognise the hill to the east of the Damascus gate. It actually forms the north-eastern part of the city, and is crowned by an establishment of dancing dervishes. The Austrian Hospice, the convent of the Dames de Sion, with the church of the "Ecce Homo," and the chapel of the Flagellation are situated on this hill. Its greatest length from N. to S. is 425 yards, its extent from E. to W. 800 yards.

MOUNT MORIAH. The identity of Moriah admits of no doubt. It is the hill of the Temple of Solomon, of which the platform and some substructures can be seen within the boundary walls of *Haram ech-Cherif*, where the Mosque of Omar now stands.



As all are agreed about this site, it is only necessary to add that Moriah is bounded on the N. by Bezetha, on the E. by the valley of Josaphat, on the S. by the slopes of Ophel, and on the W. by the central valley of the town (Tyropæon). Its length is about 500 yards and its average breadth about 375 yards.

OPHEL. This is a triangular hill having its base on the S. side of the site of the Temple, where now stands the Mosque of Omar and its apex to the S., near the Pool of Siloe. Its E. and W. sides are bounded by the valleys of Kedron and Tyropæon. Its highest part is almost level, but it has a rapid descent by terraces on its S. side, ending in a point between the Pool of Siloe and the Valley of Josaphat. Its length is 540 yards and average breadth 130 yards. Ophel was within the city as early as the times of King Joatham (II *Par.* xxvii, 3). Manasses strengthened its defences (II *Par.* xxxiii, 4), which were repaired by Nehemias, after the return from Babylon. In most respects, the aspect of the hill sufficiently corresponds to its description given by the historian Flavius Josephus.

In order to complete our topographical survey, we must now turn our attention to the western range.

GAREB. The name of this hill is mentioned by the Prophet Jeremias where he foretells the enlargement of the city. *And the measuring line shall go out farther in his sight upon the hill of Gareb; and it shall compass Goatha.*<sup>1</sup> The new line of walls built by Herod Agrippa, to enlarge the city, actually

<sup>1</sup> *Jeremias* xxxi, 39. Some writers following St. Jerome identify Goatha and Golgotha, Vide CORN. A LAPSIDE in *loca cit.* C. R.

crossed Gareb, as may be seen to this day.<sup>1</sup> Gareb is beyond doubt the hill now forming the N.W. part of the town and which inclines from the N.W. to the S.E. CALVARY, on which our Saviour was crucified, may be regarded as THE FIRST SPUR of this hill on its S.E. side. Gareb is bounded on the E. by Acra; on the S. by Sion;<sup>2</sup> and partially on the N. and W. by the wall of the city, beyond which it extends. Its greatest breadth from N. to S. is about a quarter of a mile, and its length from E. to W. about 680 yards.

ACRA. This hill, the earliest site of the city, is almost in the centre of Jerusalem. It is not as high as Moriah and Ophel, and forms an irregular triangle having its base to the S., and pointing northwards. Acra<sup>3</sup> is not mentioned in the Bible, but it has been famous ever since Antiochus Epiphanes built a fortress upon it, to command the town. This fortress was levelled by the Machabees<sup>4</sup> who wished to unite Mount Acra to Mount Moriah. Its northern, eastern, and western limits are marked by two streets called *Tarik Bab-el-Aamoud*, formed by a branching of the street that comes from the Damascus gate (*Bab-el-Aamoud* or *Bab ech-Cham*), about ninety yards off. The street more to the E., runs

<sup>1</sup> FLAV. JOS. *De Bel. Jud.* Bk. v, 13. <sup>2</sup> The Upper City. <sup>3</sup> Acra is mentioned in the Bible (II Kings, v. 9), but under the form of Mello or Millo, which in the Septuagint is rendered ἡ ἄκρα, acra, the citadel. Cf. I Machabees 1-35. "The first Jewish fortifications erected at Jerusalem embraced a place called Millo in the city of David (Sion). The word is always used with the article in the Hebrew, and comes from a root meaning 'to fill.' The Greek translation invariably renders it by Akra." Vide CONDER, *Handbook to the Bible*, p. 337. C.R. <sup>4</sup> FLAV. JOS. *Antq.* Bks. VII, 2. — XIII. II.

through the Large Ravine towards the S.E., whilst the other goes, by the valley of Dead Bodies straight to the S., both ending in the valley of Tyropæon, now *Tarik Bab es-Silsileh* which bounds Acra on its S. side or base.

SION. This name <sup>1</sup> signifies a height or high place. It may be easily identified with the hill at the S. extremity of the city. There the Jebusites had their stronghold which so long held out against the Israelites. David at last captured it, made there his capital where he and his successors lived, reigned, and died. A fortress still stands on it, called the Tower of David. <sup>2</sup> Flavius Joseph clearly refers to this part of the city when he speaks of the "upper town." He does not name Sion. It is bounded on the N. and E. by the valley of Tyropæon; on the S. by the valley of Ennom and Gihon; to the W. by Gareb. Sion is about 870 yards long by 650 broad.

Remark that of the six hills above named, Gareb, Acra, and Bezetha are alone built over. The Mosque of Omar stands alone on Mount Moriah; Ophel has only one house on it, and Mount Sion, in its S.E. portion, fulfills literally the prophecy of

<sup>1</sup> It is quite true that the name Sion has been long applied to this part of the city and to the city in general, but its more correct and first application should be to the Lower City or Acra where the citadel of David really stood and which, before the hill was levelled by the Machabees, was 40 feet higher than Moriah, the Temple hill. After the Acra had been cut down, the Upper City, that is the present Sion, became the citadel of Jerusalem. See II *Book of Kings*, v. and WARREN, *The Temple or the Tomb*, p. 26. C.R.

<sup>2</sup> It follows from the foregoing note that "this Tower of David" is not on the site of the fortress captured by David from the Jebusites, which was the Acra in Sion proper. C. R.



Jeremias: "Sion shall be ploughed like a field." <sup>1</sup> At this present time, the plough passes over a large portion of the hill.

The six hills were once divided by four valleys: Tyropæon or Valley of the Cheesemongers; <sup>2</sup> the Large Ravine; the Valley of Dead Bodies; and that which Jeremias seems to indicate as the Valley of Ashes.

THE VALLEY OF TYROPÆON OR OF CHEESEMONGERS, begins to the W. near the Tower of David, and ends near the Pool of Siloe, separating Sion from Gareb, and lower down Sion from Moriah and Ophel.

THE LARGE RAVINE and VALLEY OF DEAD BODIES both begin in the N. near the Damascus gate and end in the valley of Tyropæon, at a distance of some three hundred paces from each other. Acra divided these two valleys, the valley of Dead Bodies cut it off from Gareb while the Large Ravine separated it on the N. from Bezetha and on the S. from Moriah.

THE VALLEY OF ASHES ran from the Large Ravine into the valley of Josaphat, dividing Bezetha from Moriah. Pompey filled up that part of it which ran under Moriah.

### The Walls of Jerusalem.

Jerusalem, so Josephus says, was surrounded by a triple wall, except where the valleys rendered the place inaccessible; there the wall was single. On its northern and north-western sides, the walls must

<sup>1</sup> *Jeremias*, xxvi, 18. This text refers to the general destruction of the city. "Sion shall be ploughed like a field, and Jerusalem shall be a heap of stones: and the Mountain of the House (Moriah) the high places of woods." C. R. <sup>2</sup> Or perhaps Tyrians? C. R.

have been triple while a single wall <sup>1</sup> sufficed above the steep valleys of Ennon and Kedron. The line of the walls was drawn from the site of the Hippicus Tower, as Flavius Josephus remarks.

FIRST WALLS. The earliest line of walls was of Jebusite origin, restored by David and Solomon. It began on the W. side of Jerusalem at the Hippicus, and stretched almost in a straight line to the E., to the bridge over the Tyropæon, and ending at the western porch of the Temple. On the other side of the city, the wall, starting likewise from the Hippicus Tower, first made towards the S. passed under the Pool of Siloe, thence turning E., it came as far as Solomon's Pool, crossed Ophel, and ended at the E. porch of the Temple. These earliest walls of Jerusalem were considered impregnable, both from their natural position, and the pains David and Solomon took to strengthen them. The walls were surmounted by sixty towers.

SECOND WALL. Built in the times of the Kings of Juda, it started from the Gennath gate, of which the site is now almost in the centre of the city, and ran in a straight line N., leaving Calvary to the W. At a distance of some three hundred yards, it made an angle E., and crossing over Acra and across the Large Ravine, ended at the fortress of Antonia. <sup>2</sup> This second line of walls was not

<sup>1</sup>In the excavations made in 1881, in front of the village and above the Pool of Siloe, I saw what I believe were remains of two walls about 25 feet distant from each other. <sup>2</sup>While excavating near this angle at the Gate of Judgment, in order to lay foundations for a building adjoining the chapel of the Column of Judgment, on the W. side, the City Architect, Daoud Carmi, discovered a ditch 40 yards long and 6 yards broad, evidently part of the Second Wall. Some of the stones that had been used in making this ditch measured 3ft by 1 1/2 ft.

superior to the first, except in as much as it allowed the enlargement of the city. It had only fourteen towers.

**THIRD WALL.** This line was begun by Herod Agrippa, ten years after Our Lord's death, in the reign of the Emperor Claudius and finished at a later date by the Jews. According to Flavius Josephus, this wall began at the Hippicus Tower, on the W. side of the town, and ran N. to the Psephina Tower forming the N.W. angle of Jerusalem. The Christian Brothers have their establishment there, but some of the wall is still to be seen. The wall then descended E., to a tower of which the name is not known, but which was close to the Tombs of the Kings. Its ruins, still visible, are extensive. Among these is a round arched gateway, entirely buried, which serves as a foundation to the right or E. pedestal of the Damascus gate. From the Tombs of the Kings, through which a part of it passes, the wall makes its way E. to the Fuller's Tomb where it bends round, to join the old wall of the town near the St. Stephen's gate (*Bab Sitti-Miriam*). This wall was erected for two purposes: first, to enlarge the town, and, secondly, because the population that dwelt outside of the town on this side, were anxious to have a strong wall built for their protection. It was flanked by ninety towers, so the historian tells us.

**MODERN TOPOGRAPHY.** Jerusalem is placed on one of the highest of the mountains of Judea, and is 2535 feet above the level of the Mediterranean, and stands in Latitude 31.47 N., and Longitude 35.15 E. The larger part of the town is on the N. and E. sides.

**VALLEYS AND RAVINES.** Except on its N. extre-



mity which joins an elevated plain covering a thousand square yards of ground, Jerusalem is surrounded by deep ravines, bounded on their outer side by high hills that prevent the city being seen from afar. The E. ravine forms the Valley of Josaphat or of Kedron, known by the natives as the *Wady Silouane* (valley of Siloe). This valley is about three miles in length and separates Jerusalem from the Mount of Olives and the Mount of Scandal. Beyond the Pool of Siloe, it joins the ravine which bounds the city on its W. and S. sides. This valley, in its lower portion, was called the Valley of the sons of Ennom, and Valley of Gehenna (slaughter) and its upper portion, more to the W., was called the Valley of Gihon. It is now called by the natives *Wady er-Rabab*. It is within the irregularly shaped triangle formed by these valleys that Jerusalem is situated.

**MOUNTAINS.** Besides the hills and hillocks around the city, there are three remarkable mounts, of which the highest is the Mount of Olives, 2697 feet above the sea, to the E. of Jerusalem. To the N. is Mount Scopus, in reality a continuation of the Mount of Olives; and to the S. is the Mount of Evil Counsel, commanding the deep gorge of the Valley of Ennom.

**DEFENCES.** The fortified wall round Jerusalem was built by the Sultan Soliman, in 1534, and seems nearly to correspond with the walls which protected the city in the times of the Crusaders. The wall is about forty feet high and about seven thick. It has many towers and bastions, and is very irregular in its course, especially on the S.E. side of the city. From its N.E. angle, along the Valley of Josaphat,

it follows a perfectly straight line. This part has been carefully restored. It is built on the solid rock cut away perpendicularly throughout its whole length, but the rock is only visible from St. Stephen's gate to its N.W. angle inclusive. From this the highest point of the city, the wall runs S. to the Jaffa gate (*Bab el-Khalil*) and unites itself to the three massive towers and the strongest works of the whole line which, however, are now in a very dilapidated condition.

GATES. The city has at the present time seven gates. On its N. side, two: (1) THE DAMASCUS GATE; called by the native *Bab ech-Oham*, and *Bab el-Aamoud* (gate of the column). It is ornamented in Turkish style and is the finest and best fortified of all the gates. It leads out to Damascus. (2) HERODS'S GATE, called by the Arabs *Bab ez-zahreh* (gate of flowers). Small and simple, it leads out to the plain on the N. side of the city. On the E. side of the city, there are likewise two gates: (1) ST. STEPHEN'S GATE, so-called because the martyr must have passed out of it on his way to being stoned to death. The Arabs call it *Bab es-Sitti Miriam* (Our Lady's gate), as it leads to the Tomb of the Blessed Virgin; it is also the way out to the Valley of Josaphat and the Mount of Olives. (2) THE GOLDEN GATE, long walled up, is the most remarkable on account of its ancient sculptures. On the S. side of the city, there are two gates. (1) THE AFRICANS' GATE (*Bab em-Maghârb*), in the middle of what was the Valley of Tyropæon, is small and unornamental. It leads out to the Pool of Siloe. (2) THE SION GATE, called by the natives *Bab es-Sahhioun*, and also

*Bab en-Nebi-Daoud* (gate of the Prophet David), because near it is venerated the tomb of the great King. On its W. side, Jerusalem has only one gate, the JAFFA GATE, in Arabic *Bab el-Khalil* (gate of Hebron), because the road to that ancient town starts from this gate, as do also those which lead to Bethelhem and Jaffa. The gate is large but not very ornamental.<sup>1</sup>

INTERIOR OF JERUSALEM. The city has the shape of a trapezium. Its greatest length is from E. to W. It is divided by three long streets. The *first* is that which the pilgrim, entering by the Jaffa Gate, reaches. It runs E., past the citadel (*Bab el-Silsileh*) and ends at one of the gates of the *Haram Ech-Cherif*, or Mosque of Omar. In the days of the Crusaders, the upper part of this street was called the Street of David, the lower part the Street of the Temple. The *second* street starts from the Damascus Gate, passes to the E. of the Holy Sepulchre, and crossing the town from N. to S., ends at the Sion Gate. The Crusaders called the upper part of this thoroughfare the Street of St. Stephen. The *third* street begins at St. Stephen's Gate (*Bab es-Sitti Miriam*), and runs in a straight line to the convent of St. Saviour. It includes almost all the Via Dolorosa. Its upper portion is called the Street of the Christians.

QUARTERS OF THE CITY. The town is divided into four parts. First, the Christian Quarter (*Hâret en-Nâssarah*), occupying the N.W. portion of the city, and including most of the Christian buildings, such as the church of the Holy Sepulchre; the

<sup>1</sup> A new gate, Abd-el-Hamid, has been opened in the wall of the city, opposite the hospital of St. Louis.



convent of St. Saviour; the Latin Patriarchate; the Casa Nova or hospice of the Fathers of the Holy Land; the Greek Patriarchate, etc. The second quarter of the town is its S.W. portion including the summit of Sion where stands the great Armenian Patriarchal convent. The third quarter is in the N.E., and is chiefly Mohammedan; it contains the Pasha's palace; the famous Mosque of Omar, and some Christian establishments, such as the Austrian hospice for Austrian pilgrims, the convent of the Dames de Sion, the church of St. Ann, etc. Lastly, the fourth or Jews' quarter is in the S.E. and though somewhat improved, is the filthiest part of the whole city. There dwell an immense number of Jewish families, huddled together in houses of which the low doorways and narrow windows admit little air and less light.

ASPECT OF THE CITY. Jerusalem has most of the features common to an oriental town; narrow, winding, ill-paved streets; vaulted Bazaars to which the light of day makes its way by a few narrow openings in the roof; houses with low doorways and windows discreetly latticed; terraced buildings with here and there a slender minaret showing above them. And above these terraced houses are seen the domes of the church of the Holy Sepulchre, of the Mosque of Omar, and of several Jewish synagogues. Such is the city. Around the city there is little cultivated ground; no refreshing verdure. Everywhere barren hills and rock-strewn soil, here and there studded with whitened sepulchres. Though Jerusalem is no longer the brilliant Sion of old, still its steep rocks and bare hill-sides are being covered with new buildings. On its

S.W. side, a well built suburb has arisen, while on the N.W., where in 1859 there was not a single dwelling, there is now quite a small town.

**CLIMATE.** Jerusalem is subject to brisk changes of temperature. The thermometer oftentimes rises or falls eleven or twelve degrees within an hour. From April to the end of September, the sky is always clear and bright, if a few cloudy days be excepted. The heat, even in summer, is very bearable. The thermometer rarely registers 86° F., except when the wind is from the south. Then the heat is suffocating. On account of the elevated position of Jerusalem the winter is sometimes very sharp, especially in January and February, and snow and hoar frosts are then not uncommon.

### Statistics.

**POPULATION.** When Alexander the Great visited Jerusalem, it had 120,000 inhabitants; it has now about 45,000. The following table shows the religious divisions of the population.

Christians	Latin . . . . .	2000	} 7070
	United Greek. . . . .	50	
	United Armenian. . . . .	20	
	Greek . . . . .	4000	
	Armenian . . . . .	510	
	Coptic . . . . .	100	
	Ethiopian . . . . .	75	
	Syrian . . . . .	15	
	Protestant. . . . .	300	

Mohammedans. . . . . 7,560

Jews . . . . . 30,000

Total . . . 44,630

## Religions.

The various religions practised in Jerusalem fall under three heads : the Jewish, the Christian, and the Mohammedan. Subjoined are details concerning the actual state of these three religions.

**ISRAELITES.** The number of Jews in Jerusalem has largely increased of late years and now forms the majority of the population. They are split up into fractions, but are all under a Grand Rabbi and a council. They support the Grand Rabbi, their own poor, and their synagogues.

**CHRISTIANS.** The Catholic Church and the principal Christian sects are all represented at Jerusalem.

**CATHOLICS.** Among these, some are Latins, and these the most numerous. There are Greeks and Armenians, called United, because in communion with Rome. They are few in number. The Catholic clergy in Jerusalem comprises both seculars and regulars. At the head of the former is the Latin Patriarch. The regulars are represented by the Melchites, the Franciscans, the Fathers of the African Missions, the Dominicans, and the Augustinians of the Assumption. The superior of the Franciscans is the Most Reverend Father Guardian of Mount Sion, Custodian of the Holy Places. The following table shows the state of the Catholic institutions in and around Jerusalem :

*Present State of Catholicity at Jerusalem.*

### In Jerusalem.

**CHURCHES :** (1) Latin Patriarch's, served by the secular clergy; (2) Latin Parish Church (Franciscan)



of St. Saviour; (3) Church of the "Ecce Homo," served by chaplain of the Dames of Sion; (4) Church (African Fathers) of St. Ann; (5) United Greek Parish Church (Melchite Fathers); (6) Chapel of St. Veronica (Melchite Fathers).

RELIGIOUS ESTABLISHMENTS: (1) Latin Patriarchate and Seminary; (2) St. Saviour's Franciscan Convent, residence of the Custodian of the Holy Places; (3) Convent of the Holy Sepulchre; (4) Convent of the Flagellation; (5) Convent of the Fathers of the African Missions; (6) Convent of the Sisters of St. Joseph of the Apparition; (7) Convent of the Dames de Sion; (8) Convent of the Sisters of the Rosary.

PILGRIMS' HOUSES. (1) Casa Nova (Franciscan), open to all; (2) the Austrian Hospice; (2) the Hospice of the United Armenians.

EDUCATIONAL ESTABLISHMENTS. *For Boys*: (1) Parish Schools under the Christian Brothers; (2) St. Saviour's (Franciscan) Orphanage; (3) United Greek College, under the Fathers of the African Missions; (4) St. Saviour's Workshops for Apprentices, under the Franciscan Fathers; (5) St. Saviour's Catholic Printing Office, under the same Fathers. *For Girls*: (1) Sisters of St. Joseph of the Apparition; (2) the Dames de Sion; (3) St. Saviour's Orphanage under Franciscan Sisters; (4) School under Mdle. Anne Saxe, Tertiary of St. Francis.

DISPENSARY, served by the Franciscan Fathers.

#### Around Jerusalem.

(1) Chapel of the Agony (Franciscan Fathers; (2) Dominican Fathers, outside the Damascus Gate;

(3) the Carmelite Nuns of the *Pater* on Mount Olivet ; St. Peter's Technical School, 1 1/2 m. W. of Jerusalem, founded by Père Ratisbonne ; (5) Orphanage under the Sisters of St. Charles Borromeo ; (6) Convent of the Sœurs de Marie Réparatrice ; (7) Convent of Nuns of St. Clare

HOSPITALS. (1) The French hospital of St. Louis, founded by the Comte de Piellat, is specially intended for Catholics and Mohammedans, and under the care of the Sisters of St. Joseph of the Apparition : (2) Establishment of the Sisters of Charity.

N. B. Except the poor, all sick persons received at the hospital pay 2 fr. daily. A similar charge is made for sick servants sent by their employers to the hospital.

CHRISTIAN SECTS. In Jerusalem there are chiefly three bodies of these, (1) the Armenians who are followers of Eutyches, (2) the Greeks who are followers of Photius, and (3) the Protestants.

THE ARMENIANS, not in communion with Rome, are governed by a Council of 15 members, of whom 2 are laymen, under the orders of their Patriarch in Armenia. The revenues of their church come chiefly from pious bequests similar to those which maintain the worship of Islam. The Armenians are ruled by patriarchs and bishops elected by universal suffrage. The minor clergy comprise two classes, the parish-priests, with little learning, and doctors, better instructed. Their monks are very numerous. They make vows of celibacy and are chiefly engaged in liturgical studies, books on which are the only ones they are allowed to read. The Armenians have a fine convent on Mount Sion where their Patriarch

who has jurisdiction over Syria and Cyprus resides. The Armenian schismatics number altogether 4,200,000. There are other sects of Monophysites, viz., (1) *Jacobites* or schismatical Syrians, in number 100,000, with a Patriarch living at Mardin (Turkey in Europe); they have a convent on Mount Sion. (2) The *Abyssinians* and *Copts* who generally make common cause together, there being slight doctrinal difference between them, but the Copts practise circumcision. The Copts have two convents in Jerusalem: *Deires-Soultân*, near the Holy Sepulchre; and the convent of St. George to the N.W. of the Birket Hhamâm el-Batrak.

THE NON-UNITED GREEKS have a council of 18 members, of whom 12 are bishops. Its duty is to manage the expenses of the civil community, expenses covered by the sale of sees, and a poll-tax on their subjects paid by the bishops; to nominate Patriarchs who receive their investiture from the Sultan of Constantinople on payment of a *backsheesh* of £4000; to appoint metropolitans and bishops who, on assuming office, must each pay the Patriarch from fifteen to eighteen thousand piastres, or, in default of ready money, must give security for the amount. The revenues of the sees, ordination fees, a tax levied on each family, and on pilgrims, easily enable bishops to pay off such debt. The schismatic Patriarch of Constantinople is head of the civic community, but a synod limits his authority. His title gives him no supremacy over his fellow Patriarchs. Besides the higher non-united Greek clergy, there is an inferior class of married parish-priests, and there are also monks. They are very numerous in the East.



PROTESTANTS. In spite of the efforts of the Bible Societies, the number of Protestants is, happily, very small.

MOHAMMEDANS. The state religion is Mohammedanism, started by the conqueror Mohammed, born at Mecca, A.D. 569. The Mohammedan creed is set forth in three books. (1) The *Koran*, a medley of Christian and Jewish doctrines and Oriental traditions. In political matters, the *Koran* contains the principles on which the commonweal is based, of social duties, of law, mutual assistance, respect for the weak, observance of the laws, which, by religion, have become part of the customs of the people. These things do not form obstacles to progress in Mohammedan society. The obstacles are caused by three things, the results of Islamism—polygamy, intolerance, and fatalism. The *Koran* was compiled and published in Arabic in 634, two years after the death of Mohammed. (2) The *Sunna* (tradition), a book containing the precepts, laws, and oral decisions of the “prophet,” with a detailed account of his life and habits set forth as examples to all good Mussulmans. (3) The *Omer Neffesi* or summary of religious belief in fifty-eight articles which can be summed up thus: God is one, great, eternal, He has never begot, He has no equal. The true follower of Mohammed must believe in the existence of God, and of angels; in a written revelation, and in prophecies, in the resurrection, judgment, life eternal, and predestination. Besides these, and above all Mussulmans believe in the “prophet’s” mission whence arises the formula used by the Muezzin or crier of the hours of prayer: “There is

of God only God and Mohammed is the Apostle of God." (*La illah il Allah, Mohammed raçoul Allah.*) One of the greatest duties of a Mussulman is prayer, five times daily, of which the hours are proclaimed by a crier from the top of each minaret, at sunset, an hour after sunset, at daybreak, at midday, and at the tenth hour of the day. Washing before prayer is obligatory, hence each mosque has a water-supply, if possible. In the desert, sand is used instead. When praying, the Mussulman bares his feet and turns towards Mecca. Fasting during the month of Ramadan is another great duty. From sunrise to sunset, eating, drinking, even smoking, are not allowed, and this fast is well kept during the day, but at night, the fasters make merry. There are two religious bodies that play a great part in the worship of Islam. These are, *first* its functionaries. The highest religious authority is the Sultan. He gives his commands to the Mufti who approves and has them executed. But except these two authorities, all the other functionaries are comprised under the general title of *Imans* who are divided into two classes of *Ulemas* and three of *Imans*. These classes are (1) *Sheiks*, doctors devoted only to preaching; (2) *Khatibes* whose duty is to offer official prayer; (3) *Imans*, strictly so-called, who look after the Mosques, and solemnise marriages and burials; the (4) *Muezzin* who five times a-day proclaim the hours for prayer; (5) the *Qaïms* who look after the police and cleanliness of the interiors of the mosques. All these functionaries are prepared for their duties by a long sojourn at the *Medresses* or colleges where they receive literary

and scientific instruction. The *second* religious body comprises the *Dervishes*, a kind of Moham-  
medan monks, divided into *Dancing Dervishes*,  
*Howling Dervishes*, etc.

TRADE OF JERUSALEM. Jerusalem has scarcely  
any trade. It manufactures and exports soap to  
Egypt, and a considerable quantity of objects of  
devotion are made, and sold to pilgrims; also olive-  
wood paper-cutters, snuff-boxes, etc.

THE PEOPLE AND THEIR CHARACTER. The popu-  
lation of Jerusalem is a mixture of many nationa-  
lities, and comprises descendants of Egyptians or  
Copts, Abyssinians, Greeks, Armenians, Arabs,  
Syrians, Turks, etc. The long and severe perse-  
cution that has for so many centuries oppressed the  
Christians, and more particularly the Catholics of  
the city, has taken effect on their manners and  
character. The Christians not being, for so long  
a time, allowed to carry on trade or even to work,  
have become lazy, yet withal scornful and proud,  
unwilling to do hard work or undertake services  
that they regard as beneath them. They all want  
to earn money and grow rich, provided they can do  
so as masters, not as workmen. And as masters,  
they are very sensitive to the respect paid them by  
their fellow-countrymen. Their lot has become less  
hard during the last half-century, with the result  
that their character is being somewhat modified.  
May it become more and more modified into a truly  
civilized, Christian, and Catholic form!



## Jerusalem and its Neighbourhood.

**USEFUL HINTS.** Some pilgrims, for the sake of finding companions in their travels, or to be present at some festival, or for other reasons, may find it more convenient to begin their pilgrimage by St. John-in-the Mountain, Bethlehem, etc. before visiting the Holy City. They can do so, without any difficulty or loss. The itinerary given in this guide is certainly convenient and economical as regards time, but there is no reason why the pilgrim's visit to the Holy Places should not begin by Jerusalem or equally well by Bethlehem, Bethania etc., only each excursion should be carried out in accordance with the particular itinerary given in this book for such excursion. Thus the Pilgrim will save time, spare himself useless fatigue, and obtain a better impression of the places he has visited. — To visit the shrines and historic sites of Jerusalem and its immediate neighbourhood requires six days and a-half, some spot in the city being visited, or some excursion outside it being made daily. If the pilgrim cannot give the full time, he must, to see all, go out morning and evening. On our way from the Casa Nova to the site of Pilate's House, I shall give all historical details about this part of Jerusalem, so as not to have to refer to them while making the Way of the Cross.

The Pilgrim may at any time make the Way of the Cross openly without fear of molestation. Every Friday, the Way of the Cross is made publicly by the Fathers of the Holy Land.

### First Walk: the Holy Sepulchre.

**CHIEF OBJECTS OF INTEREST.** St. Saviour's Church and Convent. — Column of the Sentence. — Gate of Judgment. — House of St. Veronica. — Arch of the "Ecce Homo." — Pilate's Palace. — The Flagellation. — Via Dolorosa. — Basilica of the Holy Sepulchre.

✠ **ST. SAVIOUR'S CHURCH.** On leaving the Casa Nova, the Pilgrim will go a few paces along the street on which its door opens, and then take the first street to the right, pass in front of St. Saviour's Convent, built probably in the fifth century by Vachtang, king of Georgia, and restored later on by the emperor Justinian. It remained in

the hands of the Georgians until they sold it in 1559, to the Franciscans who, eight years earlier had been ejected from the Cœnaculum and were then living in a house, called the House of the Oven, on the S. slope of Sion. Until then St. Saviour's Convent was known as the Convent of the Column. It is a somewhat irregular building capable of lodging 70 friars, and comprising a boys' orphanage and several workshops. Its church, a Latin parish church, newly built, thanks in great measure to the generosity of Francis Joseph I., Emperor of Austria, is of Corinthian style. Two rows of eight solid columns divide the nave from the two side aisles. It has seven altars and four confessionals. The *Plenary Indulgences*, formerly granted at the Cœnaculum, may by leave of the Holy See, now be gained in this church, one at the altar of the Holy Ghost, the high altar erected to commemorate Pentecost; the second, at the altar of the Institution of the Holy Eucharist, on the Gospel side; and, the third, at the altar of the Apparition of Our Lord to St. Thomas, on the Epistle side of the high altar. Continuing past the convent, down the Street of the Christians, we reach, just opposite the third street to the l., the schismatic Greek

CONVENT OF ST. CARALAMBOS, occupying a part of the buildings of the Canons of the Holy Sepulchre which, on the departure of the Crusaders in 1187, were sold to a Mohanmedan named Ishak-Bec whose name they long retained.

Further on, before us, stands the Hospice for German Pilgrims, with the Maltese cross and the words *Johanniter ordens hospice* over its doorway. At the next crossway stands the

† COLUMN OF THE SENTENCE which, according to a tradition that is not very old, is the column to which the sentence of death of Our Saviour was affixed. The column that seems to rest on its original pediment is in a ground floor room of a house and passes through the roof of this room into a chapel above it. On the E. exterior of this chapel, a slab of stone has been placed, bearing the arms of the Franciscan Order, and this inscription: *Porta judiciaria. Columna ubi fuit affixa sententia mortis D.N.J.C. Ita traditur. An. D. 1875.* On the opposite side of the street to this chapel is the site of the

GATE OF JUDGMENT which, according to tradition, is the gate by which Our Lord, bearing his Cross, left Jerusalem on his way to Calvary. Some large stones, supporting the present archway, are very likely remains of the old gate. Leaving this, we continue down the street, and reach on the r., the site of

ST. VERONICA'S HOUSE, according to tradition, the house of the pious woman who, breaking through the crowd, wiped the Holy Face of Jesus, and in recompense for her charity, received on the veil she used, an impression of Our Saviour's countenance. The house is now in the hands of the United Greeks who hope to build a chapel here. A fragment of a column embedded in the pavement marks the house that stands now on the site of that which belonged to the pious woman whom we call St. Veronica. Continuing down the street, we come at the end of it to the street, running N. and S. from the Damascus Gate. Here on the r.



and partly spanning the street stands, according to legend, the

HOUSE OF DIVES, a building of red, black, and white stones. The house on the left, forming the angle of the two streets, is pointed out as the

HOUSE OF LAZARUS, the beggar who lay at "a certain rich man's gate," covered with sores.

#### GOSPEL ACCORDING TO ST. LUKE. CHAP. XVI.

19. There was a certain rich man, who was clothed in purple and fine linen : and feasted sumptuously every day.

20. And there was a certain beggar named Lazarus, who lay at his gate, full of sores,

21. Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him ; moreover the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died : and he was buried in hell.

23. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom :

24. And he cried, and said : Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

25. And Abraham said to him : Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

26. And besides all this, between us and you there is fixed a great chaos : so that they who would pass from hence to you, cannot, nor from thence come hither.

27. And he said : Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren,

28. That he may testify unto them, lest they also come into this place of torments.

29. And Abraham said to him : They have Moses and the prophets ; let them hear them.

30. But he said : No, father Abraham, but if one went to them from the dead, they will do penance.

31. And he said to him : If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

From here, we go on N. until after passing a lane on the l. we come, about 20 paces beyond it, to a large door leading into a small courtyard, on the E. side of which seven steps lead up to the chapel of

† OUR LADY DEL SPASMO, erected, so a very ancient tradition relates, on the spot where the Blessed Virgin beheld her Divine Son carrying his Cross. No doubt an oratory was erected here by the early Christians.<sup>1</sup> No mention of it is made during the Crusades. Moreover in the 12th century, the spot was covered by a church and convent of St. John the Evangelist, a refuge, when the Crusaders and Mussulmans were fighting, for the Benedictine nuns of the abbey of Bethania.<sup>2</sup> In 1308, a plan of Jerusalem shows the church marked *Pasm Vgis*,<sup>3</sup> proving the tradition was then alive. From 1320,<sup>4</sup> we find it often mentioned. The Benedictine convent was first of all turned into baths; it is now used as stables. Descending by 26 steps from the S. side of the church, we enter an underground chapel built in 1887. It has coarse mosaic pavement of an older oratory, on which are depicted two footprints; may they not have been placed there to show the spot where Our Lady stood? They are artistically wrought in various

<sup>1</sup> Probably demolished by Chosroes in 614, and unlike others not rebuilt. Gonzales (p. 374), says that St. Helena (?) built an oratory here. <sup>2</sup> A chief de cele voie devers le Temple... En cel endroit avoit un monstier de S. Jehan l'Evangeliste, et si y avoit un grant manoir. Cil manoir et cil monstiers estoit des nonnains de Bethanie; là monoient eles quant il estoit guerre de Sarrasins. *Citez de Jherusalem*, VIII. <sup>3</sup> Plan of Jerusalem, of the year 1308. Taken from Marino Sanuto's travels in the Holy Land. Sanuto was surnamed Torcello. DE VOGÜÉ, *Les églises de la Terre Sainte*, 438. <sup>4</sup> ODORICI DE FORE JULII, *Liber de Terra Santa*.

colours on a white ground, and are placed together, pointing N.N.W., that is, in the direction of the Third Station of the Way of the Cross. They are distant 13ft. N. of the lane mentioned above, and 112ft. from the street along which we have been walking, and 10ft. below its level. Part of the ground of the old convent belongs to the United Armenians and includes, besides the oratory, the Third and Fourth Station of the Way of the Cross. Near the Third Station, the Armenians are building a small chapel. The new chapel of the Spasmo will be about 80ft. long, and 45ft. in breadth, divided into a nave and two side-aisles by a double row of columns. Underneath will be a crypt, the S. apse of which will be over the mosaic footprints.

Returning to the street, we continue along it about forty paces and take the first turning to the r., leaving the Austrian Hospice on the l., and almost immediately see before us, spanning the street, the arch of the

✠ ECCE HOMO, from which, according to a tradition which dates back to the fifteenth century, Pilate, showed Our Divine Saviour to the people.

#### GOSPEL ACCORDING ST. JOHN. CHAP. XIX.

4. Pilate therefore went forth again, and saith to them : Behold I bring him forth unto you, that you may know that I find no cause in him

5. (JESUS therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them : Behold the Man.

The archway was formerly composed of this central arch that now spans the street, and two side arches. The one on the S. side has completely disappeared, and a part of the central arch on its



N. side is now enclosed in the church of the "Ecce Homo", belonging to the Dames de Sion. The part of the arch over the street is surmounted by a small mosque with two small windows, one to the E., the other to the W. On the W. side of the archivolt two square stones have been placed by a former Guardian of Mount Sion, to save their being constantly trodden under foot. They are said to be, one the stone on which JESUS stood, the other the one on which Pilate was when he said: Behold the Man. Several authors report that these stones had inscriptions on them. Some say these were in Greek, others differ as to the words. Tevenot read *tolle, tolle*. M. Clermont Ganneau, in 1872, erected a scaffolding and was able to make out, on ascending it, that of the first line of the inscription only a  $\Delta$  remains; the second line contains TO, TO, a K, or an X and a A. The third line, if it ever existed, is completely effaced. To see the remainder of the archway, it is now necessary to enter the convent-chapel of the

DAMES DE SION. The convent and chapel were founded by Father Marie-Alphonse Ratisbonne and were begun in 1859, and completed in 1863. The chapel is simple, somewhat sombre and severe in style, has a dome without a lantern or windows, supported by columns with Corinthian capitals in bronze, and a nave with two narrow side-aisles. Behind the altar are the remainder of the central and the N. side-arch of the "Ecce Homo" archway. On the S. part of the side-arch are fragments of a Greek inscription, the first letter being a P., then there is space enough for another letter. After

which the line runs on thus; EAANON; the second line only contains  $\Phi O$ . Inside the convent is to be seen an

ANCIENT POOL, probably the Pool of Amygdalon near which Titus set up four engines of war to breach the Antonia tower, but his engines were destroyed by the Jews.<sup>1</sup> The pool is supplied with brackish water from a spring. This pool has long been divided into two parts, both vaulted over<sup>2</sup> with large stones, the rounded roof resting partly on a wall, partly on the solid rock. It is about 45 yards long and the extreme breadth of the double pool is about 14 yards. To the S.W. of the pool, there begins an

ANCIENT AQUEDUCT, cut through the solid rock and large enough to allow a man to pass through it. It runs S. for 65 yards, then for about 20 yards, takes a S.E. direction, and next runs due E. for 5 yards, ending at the wall Haram-ech-Cherif.<sup>3</sup>

Resuming our walk, we come, about 15 paces beyond the "Ecce Homo" arch, to a crossway and at the N. side of where the roads branch, tradition places the site of

HEROD'S PALACE. This was the residence of

<sup>1</sup> FLAV. JOS. *De Bel. Jud.* Bk. v. 30. <sup>2</sup> A breach, long ago repaired, has been made in the vaulting at an unknown epoch. [Close to these pools the remains of some ancient Roman pavement have been found which are either a part of the Lithostrotos or of the original Via Dolorosa, in either case most sacred to the Christian pilgrim. C R.] <sup>3</sup> Some have thought that this passage belonged to the Tower of Aristobulus I., who cast his mother into prison and starved her to death (FLAV. JOS. Bk. i, 3). Others have thought it was the tunnel made by Herod the Great, between the Antonia tower and the E. gate of the Temple, by which he could escape if in danger (FLAV. JOS. *Antq.* Bk. xv, 14).

Herod Antipater, tetrach of Galilee, the same who put St. John the Baptist to death, and to whom Pilate sent Our Saviour.

GOSPEL ACCORDING TO ST. LUKE. CHAP. XXIII.

6. But Pilate hearing Galilee, asked if the man were of Galilee ?

7. And when he understood that he was of Herod's jurisdiction he sent him away to Herod, who was also himself at Jerusalem, in those days.

8. And Herod seeing JESUS was very glad, for he was desirous of a long time to see him, because he had heard many things of him : and he hoped to see some sign wrought by him.

9. And he questioned him in many words. But he answered him nothing.

10. And the chief priests and scribes stood by, earnestly accusing him.

11. And Herod with his army set him at nought : and mocked him, putting on him a white garment, and sent him back to Pilate.

12. And Herod and Pilate were made friends that same day : for before they were enemies one to another.

There are no remains of Herod's Palace, and the site is covered with private houses. A few paces further on we reach the entrance of a Turkish barracks <sup>1</sup> standing on the site of the

ANTONIA FORTRESS, called at an earlier date the fortress of Baris, and first erected about the year B. c. 121, by John Hyrcanus I., the son of Simon Machabeus, high priest and chief ruler of the Jewish people. Hyrcanus dwelt in the fortress and kept there the sacred vestments used at ceremonies in the Temple. His successors followed his example. His son Aristobulus who imprisoned his brothers, and caused his mother to be put to death, because she claimed to govern the kingdom, and through

<sup>1</sup> Admittance obtainable by request of each one's Consul.



jealousy had his brother Antigonus assassinated in a secret passage of his house, also lived in the fortress. When Herod came to the throne, finding the site a good one, he strengthened the defences, and named the fortress Antonia, after his friend Anthony (about B. C. 88). The vestments of the High Priest were still kept there. Under the Romans, it was occupied by the governor, and by a garrison to keep order among the Jews in the Temple. The garrison was always strengthened during the feast-days of the Jews. In A.D. 70, Titus took the fortress, and the Roman legions spent seven days in razing it to the ground. The Antonia was the largest of the fourteen towers that flanked the second wall of Jerusalem. It stood on the N.W. side of the Temple, in an angle formed by the two galleries of the court of the Gentiles. It was built on a rock some eighty feet high. At the four corners of the fortress were towers, three being eighty feet in height, and the fourth, at the S.E. angle, about half as high again as the others. Inside, it was at once a palace, with porticoes, dwelling-rooms, baths, and a fortress with all manner of accomodation for troops, and well provisioned. In splendour, it was a royal residence, in size a town.<sup>1</sup> The Antonia, says De Vogüé, formed the N. boundary of the Temple from the second century before Christ, to the taking of Jerusalem by Titus.<sup>2</sup> A ditch cut in the rock, still partly traceable at the "Ecce Homo" chapel, and among buildings on the W. side of that chapel, protected the fortress. It was 250 ft. broad,

<sup>1</sup> FLAV. JOS. *De Bel. Jud.* Bk. v. 13, 15. <sup>2</sup> DE VOGÜÉ, *Le Temple de Jerusalem*, P. 20.

so Strabo the geographer asserts. The Jewish historian mentions the ditch that greatly strengthened the place and made it seem more elevated than it was in reality. De Vogüé adds that the fortress was separated on the N. from the hill of Bezetha by a trench cut in the rock. Much of the rock on which the fortress stood is still to be seen in the Hamech-Cherif. An insignificant Turkish barracks covers part of the site of the Antonia, and two of the scenes of Our Saviour's Passion. The first is the

PRÆTORIUM AND LITHOSTROTOS, covered now by the barrack-yard. Here the early Christians built a church dedicated to the Sancta Sophia—the Eternal Wisdom. Whether or not the Crusaders rebuilt this church is not known, but Quaresmius in the 17th century saw here remains of a choir and side chapels with traces of ancient paintings.

#### GOSPEL ACCORDING TO ST. JOHN. CHAP. XVIII, XIX.

28. Then they led JESUS from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch.

29. Pilate therefore went out to them, and said: What accusation bring you against this man?

30. They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death.

32. That the word of JESUS might be fulfilled which he said, signifying what death he should die.

33. Pilate therefore went into the hall again, and called JESUS, and said to him: Art thou the king of the Jews?

34. JESUS answered: Sayest thou this thing of thyself, or have others told it thee of me?

35. Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done?

36. JESUS answered : My kingdom is not of this world, my servants would certainly strive that I should not be delivered to the Jews : but now my kingdom is not from hence.

37. Pilate therefore said to him : Art thou a king then ? JESUS answered : Thou sayest, that I am a king. For this was I born, and for this came I into the world : that I should give testimony to the truth. Every one that is of the truth, heareth my voice.

38. Pilate saith to him : What is truth ? And when he said this he went out again to the Jews, and saith to them : I find no cause in him.

39. But you have a custom that I should release one unto you at the pasch : will you therefore that I release unto you the king of the Jews ?

40. Then cried they all again, saying : Not this man, but Barabbas. Now Barabbas was a robber.

### CHAP. XIX.

Then therefore Pilate took JESUS, and scourged him.

2. And the soldiers plating a crown of thorns, put it upon his head : and they put on him a purple garment.

3. And they came to him, and said : Hail, king of the Jews : and they gave him blows.

4. Pilate therefore went forth again, and saith to them : Behold I bring him forth unto you, that you may know that I find no cause in him.

5. (JESUS therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them : Behold the Man.

6. When the chief priests therefore and the servants had seen him, they cried out, saying : Crucify him, crucify him. Pilate saith to them : Take him you, and crucify him ; for I find no cause in him.

7. The Jews answered him : We have a law ; and according to the law he ought to die, because he made himself the Son of God.

8. When Pilate therefore had heard this saying, he feared the more.

9. And he entered into the hall again, and he said to JESUS : Whence art thou ? But JESUS gave him no answer.

10. Pilate therefore saith to him : Speakest thou not to me ? knowest thou not that I have power to crucify thee, and I have power to release thee ?

11. JESUS answered : Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin.



12. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cesar's friend. For whosoever maketh himself a king, speaketh against Cesar.

13. Now when Pilate had heard these words, he brought JESUS forth; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14. And it was the parascève of the pasch, about the sixth hour, and he saith to the Jews: Behold your king.

15. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cesar.

16. Then therefore he delivered him to them to be crucified. And they took JESUS, and led him forth.

17. And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew Golgotha.

18. Where they crucified him, and with him two others, one on each side, and JESUS in the midst.

19. And Pilate wrote a title also: and he put it upon the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title therefore many of the Jews did read: because the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.

21. Then the chief priests of the Jews said to Pilate: Write not, the king of the Jews; but that he said: I am the king of the Jews.

22. Pilate answered: What I have written, I have written.

23. The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout.

24. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the scripture might be fulfilled, saying: *They have parted my garments among them: and upon my vesture they have cast lot.* And the soldiers indeed did these things.

25. Now there stood by the cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.

26. When JESUS therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son.

27. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

28. Afterwards JESUS knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst.

29. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth.

30. JESUS therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

31. Then the Jews (because it was the *parasceve*) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him.

33. But after they were come to JESUS, when they saw that he was already dead, they did not break his legs.

34. But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

35. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe.

36. For these things were done that the scripture might be fulfilled: *You shall not break a bone of him.*

37. And again another scripture saith: *They shall look on him whom they pierced.*

38. After these things Joseph of Arimathea (because he was a disciple of JESUS, but secretly for fear of the Jews) besought Pilate that he might take away the body of JESUS. And Pilate gave leave. He came therefore and took away the body of JESUS.

39. And Nicodemus also came, he who at first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pound weight.

40. They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner of the Jews is to bury.

PLACE OF THE CROWNING WITH THORNS. This is now covered by a small mosque, somewhat similar to a Wely, ornamented in Romanesque style. The tomb of a dervish occupies the centre of the mosque which is about 6 yards square. Quaresmius says that a gem of a chapel was built by the early Christians, on the spot where the soldiers mockingly crowned Our Lord with thorns.

## GOSPEL ACCORDING TO ST. MARK. CHAP. XV.

16. And the soldiers led him into the court of the palace, and they call together the whole band.

17. And they clothe him with purple, and plating a crown of thorns, they put it upon him.

18. And they began to salute him: Hail, King of the Jews.

19. And they struck his head with a reed: And they spit on him. And bowing their knees, they adored him.

20. And after they had mocked him, they took off the purple from him, and put his own garment on him, and they led him out to crucify him.

A few yards to the E. of the door of the barracks, is a small iron gate, leading into a courtyard in which is the entrance to the

✠ CHURCH OF THE FLAGELLATION. From time immemorial, as the present restored edifice shows, this spot hallowed by the Precious Blood of Our Saviour, has been held in veneration. In 1618, the church was taken from its lawful owners and turned into a stable, by Mustapha Bec whose father was then Pasha of Jerusalem. Thither he brought his beautiful high-spirited horses; on the morrow, he was told that all were dead. Unwilling to see in this a punishment of his sacrilege, he ordered yet other horses to be brought there. Again all died in one night. Mustapha, alarmed, called together the wise men of Islam, then in Jerusalem seeking to know from them the cause of this mystery. And they told him that since Issa, that is to say JESUS, was scourged there, the Christians held the place as holy, and that God was angry and had punished him for profaning the place. Mustapha thereupon abandoned the place, but did not restore it to the Franciscans. In time, part of the building fell into



ruins and it lost the semblance of a church. In 1830, Ibrahim Pasha gave it back to the Fathers of the Holy Land. By the generosity of Maximilian, Duke of Bavaria, it has been rebuilt as nearly as possible on the old plan.

### **The Via Dolorosa.**

This name is given to a succession of streets, leading to the Basilica of the Holy Sepulchre from Pilate's Prætorium, and along which are the Fourteen Stations of the Way of the Cross.

CONDITIONS FOR GAINING THE INDULGENCES ATTACHED TO THE WAY OF THE CROSS. First, to visit each Station, where this is possible ; secondly to meditate on the mysteries of each Station. No particular prayers are assigned for this devotion. The Pilgrim can use those in his ordinary prayer-book. It is not necessary to kneel while making the Stations.

Reflect on the great happiness and on the great privilege a Pilgrim enjoys in making the Way of the Cross on the very spots where Our Saviour passed with His Cross on His way to Calvary. Subjoined are indicated where each Station is to be found.

#### *First Station.* JESUS IS CONDEMNED TO DEATH.

Then therefore he (Pilate) delivered him to them to be crucified.  
ST. JOHN XIX, 16.

The First Station should be made at Pilate's Prætorium, inside the Turkish barracks, but as permission to enter there is rarely given, this Station is usually made at the site of the Scala Sancta,

marked on the exterior wall of the barracks by traces of a staircase, some fifteen paces E. of the door of the convent of the Flagellation. On the wall is also inscribed: *II St. In loco obijacenti.*

*Second Station. JESUS IS LADEN WITH THE CROSS.*

And after they had mocked him,  
they took off the purple from him,  
and put his own garments on him,  
and they led him out to crucify  
him. ST. MARK, xv, 20.

The Second Station is made likewise close to where the Scala Sancta stood before being taken to Rome by order of St. Helena, for it was at the foot of these stairs that Our Lord, on leaving the Prætorium, was laden with the Cross.

*Third Station. JESUS FALLS THE FIRST TIME.*

As a meek lamb, that is carried  
to be a victim. JEREMIAS, xi, 19.

The Third Station is reached, after proceeding W. about 250 paces, at the meeting of the street with that leading from the Damascus Gate. On the l., a broken column, and the number of the Station cut on the wall indicates the spot.

*Fourth Station. JESUS MEETS HIS MOST HOLY MOTHER.*

To what shall I compare thee?...  
for great as the sea is thy sorrow.  
LAMENT, ii, 13.

The Fourth Station is about forty paces further on to the S., where a small street runs off to the l., and is indicated by a mark on the wall.

*Fifth Station. JESUS IS HELPED BY THE CYRENEAN.*

They laid hold of one Simon of Cyrene, coming from the country: and they laid the Cross on him to carry after JESUS. ST. LUKE, XXIII, 26.

The Fifth Station is a few paces on, at the corner of a street on the r., and is marked by a small hollow in the wall of the house on the l., on which the Station is also painted.

*Sixth Station. VERONICA WIPES THE FACE OF JESUS.*

His look *was* as it were hidden and despised, whereupon we esteemed him not. ISAIAH, LIII, 3.

The Sixth Station is 90 paces further on, where a house spans the street, and is marked by a fragment of a column embedded, on the l., in the pavement.

*Seventh Station. JESUS FALLS A SECOND TIME.*

Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. ISAIAH, LIII, 4.

The Seventh Station is at the Gate of Judgment, at the end of the street, some seventy paces on.

*Eighth Station. JESUS CONSOLES THE WOMEN OF JERUSALEM.*

But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. ST. LUKE, XXIII, 28.



The Eighth Station is in the street over against the one we have just left and is indicated by the following words engraved on the front of a house :  
*ST. VIII. In loco objacenti.*

*Ninth Station. JESUS FALLS A THIRD TIME.*

He was wounded for our iniquities, he was bruised for our sins...  
and by his bruises we are healed.  
*ISAIAH, LIII. 5.*

The Ninth Station is reached, owing to the way being closed, by returning to the first street to the S., and passing to the r. two columns of the ancient propyleum of the basilica of the Holy Sepulchre, erected by St. Helena ; continuing along to the W. until some steps are met which lead S. A turning to the r., leads in a N. direction over a heap of ruins. Then a turning to the l., at first in a N. and then in a W. direction, brings the pilgrim to a cul-de-sac where an upright shaft of a column, at the r. hand entrance of the Coptic bishop's residence, marks this Station. <sup>1</sup>

<sup>1</sup> Four or five paces N. of this shaft of a column is a door opening into a dark room leading to a fine large cistern called *St. Helena's Treasury* because here when searching for the Cross the holy Empress, according to the legend, took some earth and spitting on it, turned it into gold. Opposite this doorway is another leading down to *St. Helena's Terrace*, once the floor of the atrium of St. Helena's church, afterwards, in the time of the Crusaders, the cloister of the Canons of the Holy Sepulchre. In the middle of the terrace stands the cupola of St. Helena's church; to the S. are ruins of the Canons' refectory, against which the Ethiopians have built their huts — their only homes: to the S.W. is their chapel dedicated to the Four Evangelists; to the N.W. the Coptic bishop's residence; and to the S.E. the olive tree which the Copts say marks the spot where Abraham consented to sacrifice his son Isaac.

*N. B. The remaining Five Stations are all within the Basilica of the Holy Sepulchre, to reach which the pilgrim must retrace his steps to the two columns just mentioned, then taking the street to the r., leaving two other streets on the l., as also a third some 20 paces further, and going along in a W. direction, he will be brought presently to a narrow doorway leading into the court of the Basilica.*

*Tenth Station. JESUS IS STRIPPED OF HIS GARMENTS.*

And they gave him wine to drink mingled with gall. ST. MATT. XXVII, 34.

The Tenth Station is reached by a flight of nineteen steps on the r., inside the doorway of the Basilica, leading up to that part of Calvary belonging to the Fathers of the Holy Land. A rose let into the pavement about four yards to the E. of the highest step marks the Station.

*Eleventh Station. JESUS IS NAILED TO THE CROSS.*

And when they were come to the place which is called Calvary, they crucified him there. ST. LUKE, XXII, 33.

The Eleventh Station is indicated by a square mosaic in the pavement, about six feet in front of the altar of the Crucifixion.

*Twelfth Station. JESUS DIES ON THE CROSS.*

And JESUS crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this he gave up the ghost. ST. LUKE, XXIII. 46.

The Twelfth Station is about four yards to the N.E. of the last, under the altar of the schismatic Greeks, to whom the N.W. part of Calvary belongs. A cylindrical silver plate marks the hallowed spot where the Cross of Our Redeemer was planted.

*Thirteenth Station.* JESUS IS TAKEN DOWN FROM THE CROSS.

After these things Joseph of Arimathea besought Pilate that he might take away the body of JESUS. And Pilate gave leave. He came therefore and took away the body of JESUS. ST. JOHN, XIX, 38.

The Thirteenth Station is made before the small altar of the "Stabat Mater," half-way between the altars of the Planting of the Cross and of the Crucifixion.

*Fourteenth Station.* JESUS IS LAID IN THE TOMB.

Now there was in the place where he was crucified, a garden; and in the garden, a new sepulchre wherein no man yet had been laid. There therefore... they laid JESUS. ST. JOHN, XIX, 41, 42.

The Fourteenth Station is under the dome of the Basilica, at the Holy Sepulchre in which was laid the Sacred Body of Our Divine Saviour.

### **The Basilica of the Holy Sepulchre.**

**USEFUL HINTS. Admission.** The Superior of the Franciscans who is also Guardian of Mount Sion and Custodian of the Holy Places; the Superior of the Greek (schismatic) monks; and the Superior of the Armenian (schismatic) monks, alone enjoy the



right of requiring the Mohammedan door-keepers of the Basilica to open it for the admission of pilgrims, for the celebration of feasts, or for any other reason, but while the door is kept open, the Turks who have a divan to the l. on entering the church, have to be remunerated with money, fuel, lights, coffee, etc. Catholic pilgrims, wishing to visit the Basilica while it is closed, should apply to the Very Rev. Custodian, at St. Saviour's Convent who will cause the door to be opened.

**An Evening Procession** takes place daily at 4.10 p.m., when all the holy places in the Basilica are solemnly visited.

**Divine Office.** Pilgrims wishing to assist at divine office in the night-time in the Basilica, or wishing to receive Holy Communion at Our Lord's Tomb, should apply at the Secretary's office, St. Saviour's, for tickets of admission. Subjoined is a table of the hours of the offices of Holy Week, but as each year they are liable to modification, the pilgrim should ascertain from the porter of the Casa Nova the exact time the offices will take place.

### Offices of Holy Week.

#### *In the Basilica of the Holy Sepulchre.*

**SAT. BEFORE PALM SUN.** At 1.30 p.m., solemn visit to the Holy Sepulchre. — The *bacciamano*<sup>1</sup> in the chapel of the Franciscan Fathers. — Procession to the various shrines immediately after the entry of the Greek and Armenian clergy.

**PALM SUNDAY.** At 6 a.m., blessing of palms before the Holy Sepulchre. — Pontifical Mass at the altar of St. Mary Magdalen, or at the Holy Sepulchre.

**WED. IN HOLY WEEK.** At 3 p.m., Tenebrae in front of the Holy Sepulchre.

**MAUNDY THURSDAY.** At 6 a.m., Pontifical Mass

<sup>1</sup> This was the form of congratulation that knights of the Holy Sepulchre received on being admitted to the solemn profession of the order. ZUALLARDO, 1586. The *bacciamano* is now the levee, so to speak, of the Most Rev. Custodian of the Holy Places.

before the Holy Sepulchre. — Pascal Communion. — At 1.30 p.m. Washing of Feet. — At 3 p.m. Tenebrae as before.

GOOD FRIDAY. At 7 a.m., office on Calvary. — At 3 p.m. Tenebrae. — At 7 p.m. procession as before. — Sermons in seven languages preached by Fathers of the Holy Land.

HOLY SATURDAY. At 6.30 a.m., office and Pontifical High Mass before the Holy Sepulchre. — At 1.30 p.m. solemn procession to the shrines of the Holy Sepulchre.

EASTER SUNDAY. At 7 a.m. Solemn Mass and procession round the Holy Sepulchre.

N.B. (1) On the Wednesday morning the Franciscan Fathers celebrate several Masses in the Grotto of Gethsemani, at which pilgrims can assist. (2) As soon as the offices are ended in the Grotto, the Column of Flagellation is exposed to the veneration of the faithful, in the Franciscan chapel of the Basilica of the Holy Sepulchre. (3) From after the morning office of Maundy Thursday until after that on Good Friday, the Basilica is closed, and pilgrims who do not desire to be shut in there during that time should enter and leave the Basilica at the same time as the Latin clergy.

HISTORY OF THE HOLY SEPULCHRE. Ever since the death of Our Lord JESUS-CHRIST, Golgotha or Calvary, and the Holy Sepulchre have been constantly held in the highest veneration by all Christians who turned not only their thoughts, but frequently also their steps to so holy a spot. In A.D. 70, the terrible siege of Titus prevented Christians visiting these holy places. St. Simon, one of Our Lord's brethren, second bishop of Jerusalem, knowing that the destruction of the deicide city was at hand, as foretold by Our Saviour, withdrew with his flock, then numbering some thousands,

to Pella beyond the Jordan. When the siege was over and Titus had departed, the Christians and their bishop returned to the still smoking ruins of the city, and began anew to visit the places made holy by the sufferings, death, and resurrection of Our Saviour. St. Simon long governed the church of Jerusalem, for he died only in the persecution of Trajan in the year 108, at the age of 120 years, and after being bishop during 40 years. Pagans and Jews united in trying to destroy all traces of the sacred places. The emperor Hadrian, who became master of Jerusalem in 136, showed a diabolical hatred against the sanctuaries of the Holy City, and erected over them temples to Jupiter and Venus, so that the Christians could only reverence afar off Golgotha thus profaned. One hundred and ninety-one years later, Constantine cast down the pagan idols, and ordered that the Holy Sepulchre should be sought amid the ruins that covered it. When it had been found perfectly intact, by the care of St. Macarius, bishop of Jerusalem, the empress St. Helena ordered that the rock containing the Tomb should be entirely separated from Calvary, and form a little edifice apart. It seems a pity that this was done. Be that how it may, St. Helena splendidly adorned the Holy Sepulchre, paved with fine stones the space around it, and enclosed it on three sides with a three-tiered gallery. The eastern side was outside this gallery, and was filled up by a Basilica with five aisles, that united together the Holy Sepulchre, Calvary, and the other sacred places, under one vast and magnificent pile. The works



were completed in ten years. Then the Basilica appeared in all its glory, worthy of all the care and all the wealth that had been lavished on it. Eusebius, the historiographer of Constantine, has given a detailed description of the edifice.<sup>1</sup> To show us in a few words, its costly beauty, he tells us that its walls, covered with rare marbles, supported a roof so wonderfully gilt that it sparkled as if it were a sea of purest gold. This noble building scarcely remained erect for more than two centuries and a half, for in 614, Chosroes II., king of Persia, carried off all that was of value in the Basilica, with the True Cross and the Instruments of the Passion which were kept there, and destroyed the church by fire.

By the intervention of the conqueror's wife, a Christian and sister to the emperor Maurice, a monk named Modestus, abbot of the convent of St. Theodosius, and afterwards bishop of Jerusalem, aided by St. John the Almoner, bishop of Alexandria, was able, in the course of 15 years, to cover each of the holy places, once sheltered by the great Basilica, with a chapel of its own. The four chief ones, seen and described by Arculfus, are known to us as (1) the church of the Resurrection, (2) the church of Golgotha, (3) the church of the Finding of the Cross, and (4) the church of the Blessed Virgin. When in 636 the Arabs took Jerusalem, the Caliph Omar caused these churches to be respected. Notwithstanding the lamentations of the chroniclers over the forlorn state of the Basilica, it seems to have not greatly suffered during

<sup>1</sup> This description begins at the 34th chapter of his Third Book.

the troubled times that followed the death of Haroun el-Rachid, since fifteen trunks of cedar and pine trees from Cyprus sufficed for its restoration by the Patriarch Thomas, in the reign of el-Mamoun. But in 1010, it was totally ruined by the Caliph Hakem, the Nero of Egypt. He however allowed it to be rebuilt that same year. Then, says Raoul Glaber, pilgrims from every clime hastened thither with silver wherewith to rebuild the House of God. These offerings did not suffice and the works were suspended until, some years later, after successful negotiations between Hakem and the emperors Romanus III. Argyropulus, Michael IV. the Paphlagonian, and Constantine Monomachus, they were resumed under able architects who kept to Bishop Modestus' plan, of a rotunda with three distinct churches or chapels. The rebuilding was completed in 1048. When in 1099, Godfrey de Bouillon took Jerusalem, his first care was to place twenty Canons in charge of the Holy Sepulchre and endow them with large revenues. Such was the state of these sanctuaries when the Crusaders set about placing them all under one roof. Then they built the chief entrance on the S. side of the Basilica with the facade that still stands there. In 1183, Baldwin V., being then only five years of age was crowned king in the church of the Holy Sepulchre.<sup>1</sup> When the Crusaders left, the Holy Sepulchre was abandoned by its Canons, and a year later, Saladin sold it for a sum of money to the Syrians.<sup>2</sup> In 1192, the principal shrines

<sup>1</sup> *Estoire de Eracles emper.* Bk. XXIII, v. <sup>2</sup> MARINO SANUTO, Bk. III, part IX, chap. v. p. 192.

of Palestine being deserted, the Bishop of Salisbury obtained the consent of Saladin to two priests and their deacons remaining in Jerusalem, to guard the sanctuaries there and specially the Holy Sepulchre.<sup>1</sup> In 1212, four Syrians had charge of the latter.<sup>2</sup> Seven years later, the church had no longer any representatives of Christendom, for Thetmar says he found Jerusalem closed against all Christians, and the Holy Places without a light burning before them, unhonoured and unrevered. But in this same year, the Friars-Minor lately founded by St. Francis of Assisi, began to visit the Holy Places, and to pray and offer the Holy Sacrifice at them. The emperor Frederick II. came to the Holy Land in 1229, and desired to be crowned king of Jerusalem in the church of the Holy Sepulchre. He entered the Basilica, wearing royal robes and followed by the Teutonic knights and many nobles and common people, but finding the clergy absent, because he was excommunicated, he himself took the crown from the altar where he had caused it to be placed, and put it on his head.<sup>3</sup>

No document exists fixing the exact date of the arrival at the Holy Sepulchre of the children of St. Francis. It was probably in 1230. They had been ten years at St. Jean-d'Acre when Frederick II., having made a treaty with Melek el-Kamel restoring the Holy Places to the Christians, arrived there. Unfortunately owing to the emperor being

<sup>1</sup> VENISSAUS, Bk. v, chap. 34. <sup>2</sup> Et nota, quia ipsa ecclesia et Sanctum Sepulchrum, et omnia, qui intus sunt contenta, a quartuor sacerdotibus surianis, qui exire non permittuntur, in bona devotioni custodiuntur. WILIBRANDI DE OLDENBORG, *Peregrinatio*, p. 186, N. 27. <sup>3</sup> MICHAUD, *Hist. des Croisades*, III, 20.



excommunicated, during his stay in the Holy Land, the archbishop of Cæsarea was forced to place all the Holy Places under an interdict,<sup>1</sup> while the Patriarch of Jerusalem, residing at St. Jean d'Arc, refused pilgrims leave to visit the Holy Sepulchre.<sup>2</sup> It was not until the emperor left Palestine, that the Franciscans could take advantage of the treaty. In 1230, two Franciscans sent by Pope Gregory IX., reached St. Jean-d'Arc, bringing a brief ordering the Patriarch of Jerusalem not to oppose the various foundations the Friars-Minor proposed to make in the Holy Land. The occasion now was favourable, and no doubt was used, for we find the Sultan Melek el-Aschraf, in a firman of the year 1250, mentioning twelve sultans, his predecessors who had protected the Franciscans. But the first of these twelve is the Sultan Salahad, also called Melek es-Saleh, brother of Melek el-Kamel, the friend of St. Francis. He began his reign at Damascus in 1229 and being friendly to the friars, no doubt allowed them to establish themselves at the Holy Sepulchre. It is disputed whether they had possession of the whole sanctuary at first, but Calahorra, in his chronicle of Syria, admits that in 1244 or 1245, the Holy Sepulchre was wholly in their hands.<sup>3</sup> A firman of the year 700 of the Hegira (1309), authorising the Guardian of Mount Sion to make certain necessary repairs in the Basilica, clearly shows the Franciscans as then in full possession of the sanctuary.

<sup>1</sup> *Id.* in loc. cit. <sup>2</sup> MATT. PARIS, *Grande Chronique*, III, 388, 413.

<sup>3</sup> CALAHORRA, *Chronica de la provincia de Syria y Terra Santa*, Bk. IV, chap. XXXI, p. 337.

When the Chorasmians pillaged and burned the Holy City, a body of religious, children, and old men sought safety in the church of the Holy Sepulchre, but the ruthless invaders slew them all, and broke open the tombs of Godfrey de Bouillon and other Latin kings, scattering their ashes to the four winds of heaven.

In 1342, by request of Robert of Anjou, Pope Clement IV., by the Bull *Nuper carissimi*, given at Avignon on Nov. 21, declared that the Friars-Minor were guardians in perpetuity of the Holy Sepulchre.

The Jews by payment of five thousand ducats of gold obtained leave from Ahmed I., in 1607, to destroy the Basilica, but the Venetian ambassador interfered, and its demolition was not carried out.<sup>1</sup> In 1808, on Oct. 12, a fire destroyed the great cupola over the chapel of the Holy Sepulchre built by the Franciscans in 1555. After this disaster, the schismatic Greeks got leave from Constantinople to renew and restore the outside of this chapel, and replaced its beautiful marble covering by the rough masonry that we now see.

PRESENT STATE OF THE BASILICA. The present Basilica, according to so competent an authority as M. de Vogüé, is a mixture of Romanesque and pointed Saracenic architecture, the work of Modestus in the seventh century, modified considerably by the Crusaders. With the exception we have already mentioned, the Basilica has since remained almost unchanged. It consists mainly of four parts: (1) the Rotunda over the Holy Sepulchre; (2) the Franciscan chapel of Our Lord's Apparition

<sup>1</sup> PERINALDO, II, 412.

to His most holy Mother; (3) the church of Calvary; and (4) the underground church of the Finding of the Holy Cross. All these parts are joined to each other and form a whole that has neither symmetry, beauty, nor richness. If the magnificence of the days of Constantine has departed from it, still its greatest glory remains—the Tomb of JESUS-CHRIST.

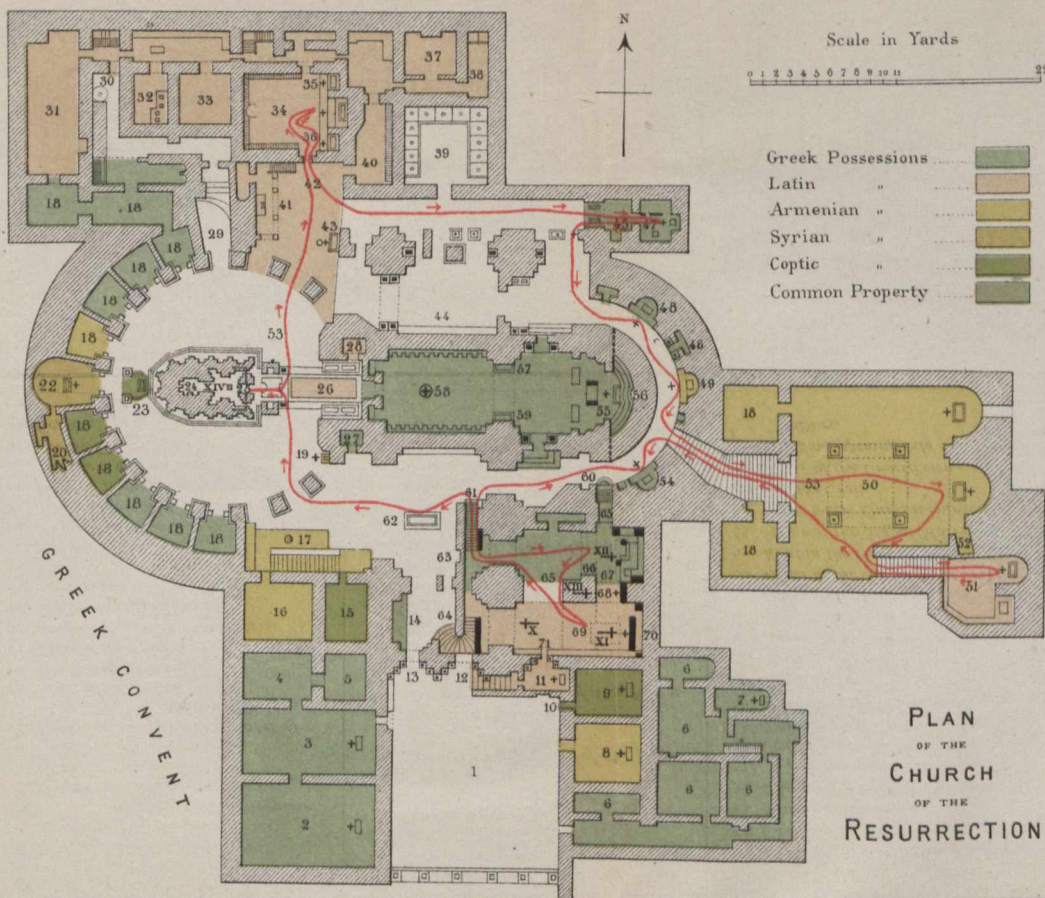
The Franciscans and the heterodox Armenians, Copts, and Greeks enjoy the right of ornamenting and illuminating their sanctuaries as they may deem fitting. These four bodies have, besides their chapels, dwelling-places within the Basilica. The Franciscans have their convent and chapel on the N. side of the Holy Sepulchre; to the E. are the Greeks; to the S., in the gallery, are the Armenians, while on the W. the Copts have two or three dwelling chambers. The doors of the Basilica being frequently closed and the keys kept by the Turks, the religious inside cannot go in or out at pleasure and can then only communicate with the outer world and receive their daily food through a wicket in the great door.

### Visit to the Basilica.<sup>1</sup>

CHIEF OBJECTS OF INTEREST. Stone of Unction. — Spot where stood Our Lady and St. John. — Spot where stood the Holy Women. — the Holy Sepulchre. — Stone of the Angel. — Coptic Chapel. — Tomb of Joseph of Arimathea. — Chapel of St. Mary Magdalen. — Franciscan Chapel. — Spot where St. Macarius raised a dead person to life. — Column of the Flagellation. —

<sup>1</sup> The plan of the Basilica being extremely irregular, the pilgrim in reading the following description will understand it more easily by frequent reference to the ground-plan annexed.





#### REFERENCES.

1. Courtyard.
2. Chapel of St. James.
3. " " St. John and St. Mary Magdalen.
4. " " the Forty Martyrs.
5. Remains of Bell Tower.
6. Cells of the convent of St. Abraham.
7. Place of Abraham's Sacrifice.
8. Chapel of St. John.
9. " " St. Michael.
10. Entrance to the Greek Chapel of St. Mary of Egypt.
11. Place of the Stabat.
12. Walled-up Doorway.
13. Door of the Church.
14. Divan of Turkish Doorkeepers.
15. Coptic Guardian's Room.
16. Armenian " "
17. Place of the three Maries.
18. Rooms.
19. Armenian Altar.
20. Tomb of Joseph of Arimathea.
21. Roman Figures indicating five last Stations of the Cross.
22. Syrian Chapel.
23. Coptic "

24. Tomb of Our Saviour.
25. Chapel of the Angel.
26. Choir in which the Latins officiate before the Holy Sepulchre.
27. Greek Guardian's Room.
28. Small Sacristy.
29. Passage to Cistern.
30. Cistern.
31. Storeroom.
32. Kitchen.
33. Refectory.
34. Latin Chapel. Altar of the Apparition.
35. Altar of Relics.
36. " " the Column of the Flagellation.
37. Room.
38. Offices.
39. Offices.
40. Sacristy.
41. Organ.
42. Station of St. Mary Magdalen.
43. Spot where Our Lord appeared to St. Mary Magdalen.
44. Gallery.
45. Greek Altar.
46. Ancient Entrance of the Canons.
47. Christ's Prison.
48. Chapel of St. Longinus.
49. " " the Division of Our Lord's Garments.
50. Chapel of St. Helena.
51. " " the Finding of the Cross.
52. Praying-place of St. Helena.
53. Route of the Latin Procession.
54. Chapel of the Column of Opprobrium.
55. Sancta Sanctorum.
56. Throne of the Greek Patriarch.
57. " " Bishop.
58. Centre of the World.
59. Throne of the Greek Patriarch.
60. Ancient Steps to Calvary.
61. Greek Steps.
62. Stone of Unction.
63. Entrance to Adam's Chapel.
64. Latin Staircase.
65. Room under Calvary.
66. Altar of the cavity of the Cross.
67. Rent in the Rock.
68. Altar of the Stabat Mater.
69. Place where Our Saviour was nailed on the Cross.
70. Altar of the Crucifixion.
71. Window opening into the Chapel of Dolours.

Our Lord's Prison. — Chapel of St. Longinus. — Chapel of the Division of Our Lord's Garments. — Church of St. Helena. — Chapel of the Finding of the Cross. — Calvary. — Spot where the Cross stood. — Spot where stood the crosses of the two thieves. — Rent in the Rock. — Stabat Mater. — Chapel of the Crucifixion. — Site of the Crucifixion. — Spot where Our Lord was stripped of His garments. — Chapel of Our Lady of Seven Dolours. — Tombs of the Latin kings. — Adam's Chapel. — Tombs of Godfrey de Bouillon, Baldwin, and Melchisedech.

On entering the Basilica, on the l., gravely seated in their divan, will be seen two or three Mohammedans who act as doorkeepers. These men are very tolerant, but, although already paid by those who have caused the door of the Basilica to be opened, they will beg a *backsheesh* of the pilgrim. No notice need be taken of their request, and they do not mind being refused. Inside, immediately in front of the door is the

✠ STONE OF UNCTION, a portion of smooth rock, so named because, after the death of Our Lord, it was there that His Sacred Body was first laid when taken down from the Cross, to be embalmed, as was the manner of the Jews.

#### GOSPEL ACCORDING TO ST. JOHN. CHAP. XIX.

38. After these things Joseph of Arimathea (because he was a disciple of JESUS, but secretly for fear of the Jews) besought Pilate that he might take away the body of JESUS. And Pilate gave leave. He came therefore and took away the body of JESUS.

39. And Nicodemus also came, he who at first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pound weight.

The actual stone on which the body of Our Lord was placed, was left when St. Helena levelled the



ground preparatory to building her church. She afterwards covered the stone with a costly mosaic. When first Modestus and then Constantine Monomachus rebuilt the Basilica, the stone, was left outside the edifice, in a small oratory by itself.<sup>1</sup> The Crusaders again included it in the Basilica, and when the Fathers of the Holy Land came, they found it still encased with mosaics. These had been in great part destroyed by the Georgians when they secretly sought to buy the stone from the Turks in 1505, but the Fathers of the Holy Land hearing of the transaction, bid 50,000 crowns to save it. The Georgians thenceforth enjoyed the right to burn before it two lamps, night and day. The Franciscans replaced the worn mosaics by a fine slab of black marble. This was removed by the Greeks in 1808, who replaced it with the present red stone. The stone, the common property of the Latins, Greeks, Armenians, and Copts, is an ordinary red stone of the country, rectangular, each corner ornamented with a gilt supporter. It is raised about a foot from the ground and is 8 ft. 9 in. in length, and 4 ft. 3 in. in breadth. Eight lamps are suspended over it, and many candles, lighted around it by all except the Copts who have no right to place any here, show the veneration in which the stone is held. It is a pious custom for pilgrims on entering the Basilica to kneel down and kiss the stone. On solemn occasions when the Latin clergy go processionally to the Holy Sepulchre, they halt around the stone, and the highest dignitary present incenses it in memory of the

<sup>1</sup> GUIL. DE TYR, Bk, VIII, 3.



embalming of Our Lord's body by Joseph of Arimathea and Nicodemus. About twelve paces to the l., on the W. side of the stone, is the spot where the  
† HOLY WOMEN STOOD and beheld Our Lord on the Cross and saw Him taken down from it and embalmed.<sup>1</sup>

GOSPEL ACCORDING TO ST. LUKE. CHAP. XXIII.

49. And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.

The spot is now marked by a round stone under an iron cage, near the stairs leading to the Armenian chapel. Seven paces to the N. bring us into the

ROTUNDA which, destroyed by fire in 1808, was with its dome rebuilt almost immediately by the schismatic Greeks. But already in 1858, the dome threatened to fall into ruins and was rebuilt in 1869, at the expense of France, Russia, and the Sublime-Porte. The Rotunda has a diameter of 62ft. 9 inches, and is surrounded by 18 massive columns, supporting two tiers of galleries each of eighteen arcades, the whole surmounted by a dome painted in fresco. In the very centre of this Rotunda is the

HOLY SEPULCHRE. Paganism seeking to obliterate for ever all traces of Our Lord's Tomb, preserved it from destruction. Hadrian buried it beneath a heap of ruins over which he erected a temple to Venus.<sup>2</sup> The emperor thus unwittingly aided in

<sup>1</sup> QUARESMIUS, II, 496. <sup>2</sup> St. Jerome says that a statue of Jupiter was placed above the Holy Sepulchre, but I prefer the version given by St. Paulinus, as it agrees better with what Eusebius tells us of this profanation.

saving the Holy Sepulchre which two centuries later was again open to the veneration of Christians. Until the year 326, the Holy Sepulchre consisted interiorly of two chambers hewn in the rock. The first had a doorway opening to the E., and the second had a doorway on the same side opening into the first. The outer chamber was called the Angel's chamber, and later on the Angel's chapel. The inner chamber was that in which Our Divine Redeemer was laid before His Resurrection. In 326, St. Helena had the outer chamber removed. There is nothing to show that the holy Empress in any way adorned the interior of the Holy Sepulchre, beyond covering the spot where Our Lord's body rested for three days, with a marble slab. Arculfus noticed, when visiting the Holy Sepulchre in 670, marks all over it of tools used in hewing it out of the rock, which was white veined with red, a kind of stone called in Jerusalem *meleki* (royal stone). The Holy Sepulchre must then have been almost quite bare, to enable the pious pilgrim to make these observations. <sup>1</sup>

Two centuries later, Bernard the Monk describes the inside of the Tomb. "I will not speak at greater length of it, as Bede has said all that can be said about it." Bede copied Arculfus, so that what the latter said in the seventh, Bernard confirms in the ninth century, showing that the

<sup>1</sup> ARCULFUS, Bk. I, chap. IV. Illud Dominici monumentum tugurium nullo intrinsecus ornatum tecto usque hodie per totam ejus cavaturam ferramentorum ostendit vestigia quibus, dolatores sive excisores in eadem usi sunt opere: color illius ejusdem petrae monumenti et sepulchri non unus, sed duo permisti videntur, ruber utque et albus, unde et bicolor eadem ostenditur petra.

Holy Sepulchre was then still in its original simplicity.<sup>1</sup> The Russian Hegumen Daniel who visited the Holy Places in 1113, and has left a description of them,<sup>2</sup> says, in speaking of the Holy Sepulchre, that it was paved with marble, but, though he only left Jerusalem in 1115,<sup>3</sup> he makes no mention of the inside walls being covered and hence I think that the Tomb remained in its primitive state until about the middle of the 12th century. In 1165, however, John of Wurzburg<sup>4</sup> found the interior covered with splendid mosaics, but these speedily disappeared through the indiscreet zeal of pilgrims, for in 1212, Willebrand of Oldenburg<sup>5</sup> found them replaced by slabs of white marble. Thenceforth, all authors describe the Holy Sepulchre, its roof excepted, as being so adorned. In a letter from the Patriarch of Jerusalem, dated from St. Jean d'Acre, Nov. 27, 1244, we read that the marbles adorning the Holy Sepulchre had been torn down during the Chorasmian inroad.<sup>6</sup> In 1322, Symeon Symeonis says that the Holy Sepulchre was so entirely covered with marble that nowhere could its walls be touched, its roof excepted which was black with the smoke of many lamps and candles,

<sup>1</sup> BERNARDUS MONACHUS, See TOBLER, *Descrip. Terrae Sanctae ex saeculo VIII, IX, XII, et XV.*, p. 92. <sup>2</sup> L'IGOUMÈNE RUSSE DANIEL, *Pèlerinage en Terre-Sainte*, p. 20. <sup>3</sup> This is not quite accurate. The Hegumen Daniel was present at the blessing of the Holy Fire at Easter A.D. 1130 and speaks of the ledge on which Our Lord's Body had rested as being covered with marble. See WILLIAMS, *Holy City*, Vol. II, p. 85. C.R. <sup>4</sup> JOANNES WIRZBURGENSIS, *Descrip. Terrae Sanctae*, See TOBLER. *Op. cit.* p. 148. <sup>5</sup> WILLEBRANDUS DE OLDENBURG, *Vide Peregrinatores medii aevi quatuor*. Lipsiae: J.O. Hinricks Bibliopola, p. 185. <sup>6</sup> G. WILLIAMS, *The Holy City*, II, 189.



as it is at this present day.<sup>1</sup> A century later John Tucher, and another pilgrim named Fabri found the same state of things. Mauro, Custodian of the Holy Places, sent by Kansou el-Gauro, Sultan of Egypt (1501), on a special mission to Pope Julius II., obtained leave from the Sultan, to open and examine, before his departure for Rome, the Sacred Tomb. He noticed among other things, a small marble table which he took away, but the other things he left untouched, and closed the tomb once more.<sup>2</sup>

Boniface of Ragusa, Custodian of the Holy Places in 1555, entirely renewed the covering of the Holy Sepulchre inside, and in presence of many witnesses removed the marble slab placed by St. Helena over the spot where Our Lord's body rested. In the middle of this spot, he found a piece of the True Cross, wrapt in a fine linen cloth which, except some gold threads, fell into dust on being exposed to the air. He also found a parchment, but the words written on it, except *Helena Magni* had become illegible by time. But by adding the words *Constantini Mater deposuit* we may complete the probable text and find in it a proof that it was St. Helena who placed over the spot the slab of marble. When all present had venerated the sacred resting place, Boniface of Ragusa placed over it a fresh marble slab, that which still covers it.<sup>3</sup>

<sup>1</sup> SYMEON SYMEONIS, *Itin.* See WILLIAMS, *op. cit.* II, 183. <sup>2</sup> FABRI, *Evagatorium in Terrae Sanctae, Arabiae, et Egypti peregrinationem.* P. p. 326, 328, and 331. The marble table was three and a half palms long and one broad. See CALAHORRA, *Chronica de la provincia de Syria y Terra Santa*, Bk. IV, chap. XXXI, p. 337.

<sup>3</sup> BONIFACIUS STEPHANUS RAGUSIMUS, *ordinis Minorum Obs., Prædicator Apostolicus et Stagni episcopus, Liber de perenni cultu Terrae Sanctae.* P. 278.

This closing took place at the sixteenth hour (midday) of the twenty-seventh day of August in the year 1555.<sup>1</sup>

When Zuallardo visited the Holy Sepulchre in 1587, it was wholly lined with white marble except the ceiling, black with the smoke of many lamps.<sup>2</sup> The summit or ceiling therefore had not then been pierced. But in 1789, Surius, Commissary of the Holy Land, speaks of the ceiling being black with smoke although three openings pierced it.<sup>3</sup> In 1789, the vaulting of the Holy Sepulchre remained therefore nearly in its original state, and no alterations were made until the year 1808, when the schismatic Greeks rebuilt the chapel covering the Holy Sepulchre, removing at the same time the roof or vaulting of the Tomb.

All authors who have written about the Holy Sepulchre are cognisant of what was done by Boniface of Ragusa who (1) renewed the whole of the inside covering of its walls; and (2) took away the alabaster slabs, replacing them by ones in marble, which covered the place where Our Lord's body was laid, which alabaster slabs were placed there by St. Helena. Lastly, he discovered the piece of the True Cross and parchment already mentioned. Such is the record of the results of his uncovering Our Lord's Tomb, and no one need contest this record, so far as regards what was

<sup>1</sup>DON AQUILANTE ROCHETTA, *Peregrinatione di Terra Santa*, p. 145. The ancient marble slab had been extensively damaged by pilgrims who had even used iron tools to chip pieces off it, to carry home as relics from the Holy Sepulchre. <sup>2</sup>ZUALLARDO, *Pieux Voyage de Jerusalem*, III, 173. <sup>3</sup>SURIUS, *Den Godvruchtigen Pelgrim ofte Jerusalemsche Reyse*. Tweede deel. Chap. LXXXIII, p. 203.

then done. But were the piece of the True Cross and the parchment really placed there by St. Helena? Had the Tomb never since her time been uncovered by the pious curiosity of the faithful, or profaned by the infidel?

Briefly I will endeavour to show that it is nearly certain that from the days of St. Helena to those of Boniface of Ragusa, the sacred Tomb remained undisturbed. It is true that the earliest testimony of its being covered dates only from the year 1113, but it does not state how long it had been in that condition. On the other hand, Arculfus, in 670, would almost lead us to think that when he saw it, the Holy Sepulchre was quite bare. But can we imagine, admitting the exactitude of what Boniface of Ragusa records, that the parchment and the relic of the True Cross could have been left so long exposed, as Arculfus' account would lead us to conclude, to the gaze of pilgrims eagerly in search of relics, without one among them making even a passing mention of so remarkable a relic? The exactitude of the record left by Boniface of Ragusa, and of the account given by Arculfus may be reconciled, if we consider (1) that the latter's silence as to a slab of alabaster<sup>1</sup> covering our Lord's resting place is only a negative argument; (2) that the slab might have been removed by the ecclesiastical superior of the Holy City on occasion of a visit from so pious a French bishop as Arculfus: and (3), as M. de Vogüé well remarks, the bishop might easily have forgotten some details and have confounded what he saw with what he

<sup>1</sup> The words *marble and alabaster* are in this case accepted by most authors as meaning one and the same slab.



had heard.<sup>1</sup> I therefore accept as exact the record of 1555, and hold that from the time of St. Helena to that date, Our Lord's resting place was covered with a marble or alabaster slab, raised in 1501, when Mauro, the Custodian of the Holy Land visited the Holy Sepulchre, and replaced by a new marble slab by Boniface of Ragusa, as the former one was so worn away by the pious and sometimes indiscreet fervour of pilgrims who had knelt by it during the course of twelve centuries.

The marbles now covering the walls and upper parts of the Holy Sepulchre are assuredly the same that Boniface of Ragusa placed there. Had the Greeks changed them in 1808, they would have insisted on the fact as a proof of their more exclusive right to the Holy Sepulchre. But they dared not make such a change, for a rumour of it, added to a report that they were removing the Holy Sepulchre, in order to give it to the emperor of Russia, would have sufficed in 1808, to have had them all imprisoned and their work stopped. Quaresmius furnishes a more positive proof that the marbles have not been changed, when he tells us that "F. Boniface covered the upper part of the Sacred Tomb of Our Lord with a fine marble slab purposely made to appear broken in two, to prevent any Turk, enraptured with its beauty, carrying it off."<sup>2</sup> In fact so deep a cut crosses the slab that for nearly four inches it goes right through it, and if any one

<sup>1</sup> DE VOGÜÉ, *Eglises de la Terre-Sainte*, P. 154. <sup>2</sup> Superior tabula integre quidem est; sed in illius medis factum est divisiones segimen propter Turcas, ne, si integra appararet, illius pulchritudine allecti illam inde auferrent, et suis usibus accomodarent. QUARESMIUS, II, 510.

were to attempt to remove the slab, it would infallibly break in two.

DOORWAY INTO THE HOLY SEPULCHRE. I am here speaking of the inner doorway, that which leads from the chapel of the Angel into the Holy Sepulchre itself. It is difficult to determine exactly the original shape of this doorway. All early writers agree in saying that it was, as it still is, so low that any one passing through it, was forced to stoop. Of the entrances to sepulchres hewn in the rock that I have seen in Palestine, there are three sorts, (1) arched, the most common; (2) rectangular, and (3) square, or nearly so. Their heights vary, some one can only crawl through; others, not common, are five feet high. This is about the height of the entrance to the Holy Sepulchre. It is arched, and I believe was always so, but its present arch is at least partially composed of stones brought probably, to replace the original stones carried away by indiscreet pilgrims. Any reader of the Gospels, can understand that the height of the doorway must have been what it now is when Our Lord was laid in the sepulchre. Had it been lower, it would not have sufficed to stoop to see what passed within; had it been higher, the whole interior could have been seen from outside without stooping. Some persons imagine that the opening was circular. I will not assert that such openings to sepulchres do not exist, but during more than a quarter of a century that I have travelled about the Holy Land; I have never seen such an opening to a sepulchre, from Dan to Bersabee. I speak of the doorway,

<sup>1</sup> *St. John*, xx, 1; *St. Luke*, xxiv, 2; *St. Mark*, xvi, 3; *St. Matt.* xxviii.

not of the door. The Gospels show that the stone which closed it did not revolve on hinges.<sup>1</sup> It was a great stone which St. Mary Magdalen found rolled away from before the entrance by an unseen hand. Antoninus saw it in 570, and describes it as having the shape of a millstone which would be the form required to allow of its fulfilling the movements indicated in the

### GOSPEL ACCORDING TO ST. MARK. CHAP. XVI.

And when the Sabbath was past, Mary Magdalen and Mary *the mother* of James and Salome brought sweet spices, that coming they might anoint JESUS.

2. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen.

3. And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4. And looking, they saw the stone rolled back. For it was very great.

I am of opinion that the Holy Sepulchre was closed in the same way as the Tomb of the Kings of which the door, still in its original place, is circular while the entrance it closes is nearly square, being 2 feet 7½ in. high and 2 feet 6¾ in. broad.<sup>2</sup>

SHAPE OF OUR LORD'S TOMB. The rock-tombs of Judea have usually one of four shapes. The tomb is (1) sometimes a shelf cut in the rock, along one of the walls of the sepulchre; (2) it is sometimes excavated just as an ordinary grave; (3) it is some-

<sup>1</sup> Rock tombs closed with hinged stone doors are occasionally but not frequently to be found; many are found doorless, but with sockets in which the pintles, generally cut out of the stone of the door itself, fitted. <sup>2</sup> The Tomb of the Kings had one entrance with two doors, a circular exterior door, and a door on hinges within.



times cut at right angles into the rock, one end opening only into the sepulchre; or (4) it forms a sort of trough or sarcophagus, cut out of the rock along one of the walls of the sepulchre. As to the exact form of Our Lord's Tomb, I have a difficulty in speaking, because I have never seen the sacred spot, and authorities differ about it. (1) Some assert that Our Lord's Tomb was a rectangular space hollowed out of the N. wall of the Holy Sepulchre.<sup>1</sup> (2) Others again say that it was a sarcophagus hewn out of the rock and united with it beneath and on all sides except its S. side. I cannot agree with the first theory, as I have never seen any tombs so formed. The second theory is more acceptable, and we may examine it, as well as the third to which I incline.

St. Cyril of Jerusalem is the first who speaks in detail of the Holy Sepulchre and he applies to it the words of Holy Writ: "My dove in the clifts of the rock, in the hollow places of the wall, show me thy face." The "clifts" and "the hollow places" of the Canticle, according to St. Cyril, a Father of the Church, refer to the two chambers of the Holy Sepulchre, as it originally existed, and the sarcophagus or hollow shelf in which Our Lord's body rested.<sup>2</sup> Arculfus tells us that Our Lord's Tomb was a cavern, with an entrance in its flank, opposite the S. side of the monument — a rather vague description, and one which has given rise to the

<sup>1</sup> DON AQUILANTE ROCCHETTA, *Peregrinatione di Terra Santa*, p. 176; J. VAN COTWYCK, *De Ioslycke reyse van Jerusalem ende Syrien*, p. 107. <sup>2</sup> ST. CYRIL OF JERUSALEM, *Catech.* p. 345. *Canticle of Canticles*, II, 14.

first theory mentioned above which I discard. But the holy bishop almost immediately explains his meaning when he speaks of the lamps and the places they occupied in the Holy Sepulchre. "Of the 12 lamps," he says, "four were placed at the bottom of Our Lord's resting place, the eight others on its upper edge."<sup>1</sup> This shows that Our Lord's Tomb was not a mere shelf; it must have been not flat, but at least concave. Therefore it must have been a sarcophagus. Bede, in his commentary on the twenty-seventh chapter of St. Matthew, copies from Arculfus. He had never himself seen the Holy Sepulchre, and in the passage cited in a note below evidently refers not to the actual place where Our Lord's body rested, but to the entire sepulchre.<sup>2</sup> But elsewhere he adds that the resting-place for Our Lord's body was, as it were (*quasi*), a sarcophagus. Why this *quasi*? Because however heavy, a real sarcophagus is not part of, but separate from the rock or soil on which it happens to rest. Our Lord's Tomb being an integral part of the rock could only be described as a *quasi-sarcophagus*. This is the form attributed to it by St. Cyril of Jerusalem, Arculfus, Adamnanus,

<sup>1</sup> In quo utique sepulcro duodenæ lampades juxta numerum 12 Apostolorum semper die et nocte ardentes lucent, ex quibus quatuor in imo illius lectuli sepulchralis loco inferius positæ, aliæ vero his quaternales super marginem ejus superius collocatæ. *Op. cit.* I, 2. <sup>2</sup> In hujus monumenti aquilonari parte sepulcrum Domini in eadem petra excisum, longitudinis, septem pedum trium mensura palmarum pavimento altius eminent, introitum habens a latere meridiano, ubi die nocteque duodecim lampades ardent. Quatuor intra sepulcrum, octo supra in marginem dextro. BEDA. See QUARESMIUS, II, 500.

Bede, Nicephorus, Fabri, Quaresmius, <sup>1</sup> Mariano da Maleo, <sup>2</sup> Surius, <sup>3</sup> and in modern times Schultz, <sup>4</sup> Williams, etc. Among those who support the opposite theory are the Russian Hegumen Daniel, J. van Cotwyck, Aquillante Rocchetta, the Very Rev. P. Cyprien, and M. de Vogüé.

Father Boniface of Ragusa who might have given us an exact account of Our Lord's resting-place, contents himself with saying that it, in every respect, resembled one of the tombs in the Apostles' Retreat. All the fifteen burial places now existing there are shelves or else oven-like cavities cut into the rock. Either therefore our Lord's resting place resembled some seven or eight of these, and in that case we must think that Boniface of Ragusa made a mistake in saying it resembled only one, or else we must conclude that that one has disappeared. <sup>5</sup> The rock-tomb, called the Apostles' Retreat has probably

<sup>1</sup> *Locus Dominici de eadem petra facta est; qui non desuper sed a latere meridiano, per totum patulus est, unde corpus inferbatur. QUARESMIUS II, 510. Dixi, esse ad instar arcae, quæ intra se humanum corpus capere possit. Id. II. 510.* <sup>2</sup> Arca, cioè il sepolcro stesso, che è guisa d'una gran cassa si trova a settentrione del luogo, e serve per altare. MARIANO MORENO DA MALEO, *Terra Santa nuovamente illustrata*. Bk. III, chap. XVIII, p. 145. <sup>3</sup> SURIUS, *Godvrutigen Pelgrim ofte Jerusalemsche reyze*, II, 208. <sup>4</sup> Schultz also thinks that a hollow sunk cavity, like a sarcophagus, is under the altar-slab of the present sepulchre. See WILLIAMS, *Holy City*, 2<sup>nd</sup> Ed. II, 178. <sup>5</sup> *Ibi ego inveni sepulcrum quoddam simile omni ex parte sepulcro, in quo jacuit Christi corpus, quod et fratribus ostendi, ut gaudiant et posteris suis et peregrinis ad terram sanctam adventantibus ostendent. Ego hoc potui peroptime scire, quia corporis Dominici locum vidi, quando sub Paulo IV, et Carolo Quinto, sanctæ memoriæ viris, sumptibus catholici Regis Philippi a primis fundamentis ipsum sanctum locum instauravi, et lucidissimis marmaribus decoravi. BONIFACII RAGUSINII, Liber de perenni cultu Terræ Sanctæ, p. 187.*



undergone alterations. On the E. side, a wall enclosing it has been built, and curtails the tomb. In erecting this wall, one or more burial-places may certainly have disappeared.

To conclude, I may here refer to an historical fact that will decide the question whether our Lord's resting-place was or not in form a sarcophagus?

About the year 430, St. Petronius, bishop of Bologna, returning from the Holy Land wished to give his episcopal city an exact model of the Holy Sepulchre. He built, after the plans of the Basilica of the Holy Sepulchre, a noble church dedicated to St. Stephen, and in the middle of it placed a white marble facsimile of Our Lord's Tomb.<sup>1</sup> A low doorway led into it. Immediately within on the r., was a tomb, of the shape of a sarcophagus. It seems to me that St. Petronius must either have seen Our Lord's resting-place and seen that it was in shape a sarcophagus, or else have been well-informed that such was, as I maintain, its shape.

SHAPE OF THE HOLY SEPULCHRE. It originally opened on the E. side of the rock in which it was hewn. Of its entrance and door, I have already spoken. St. Helena and her son Constantine, with a view of adorning and enclosing the Holy Sepulchre within a sumptuous Basilica, were obliged to have the rock around it cut away and levelled. Every bit of rock that interfered with their project was with great labour removed, Calvary and the

<sup>1</sup> Pope Celestine I. granted a plenary indulgence on the usual conditions to all who visited this model between Maundy Thursday and the Wednesday in Easter week, both days included. See WILLIAMS, *Op. cit.* p. 278.

Holy Sepulchre in their essential parts, were alone left untouched. Its anti-chamber was not even spared by the pick.<sup>1</sup> Thus isolated, this monument of Our Lord's Resurrection was given a concave or apse-like shape.<sup>2</sup> On the E. side, from its N.E. and S.E. corners, its N. and S. walls ran in a straight line to the W. and united there in a circular or polygonal shape. The part adjoining the ground rose up perpendicularly and served as a base to the upper part which formed a four sided pyramid (*est quadrans et in summo subtilis*). The Holy Sepulchre was, by imperial munificence, adorned with columns and other ornaments.<sup>3</sup> The Bordeaux Pilgrim saw it before the works done by Constantine were completed. Anthony Martyr visited the noble buildings in 570, but did not leave a description of them. He simply says that the Holy Sepulchre was cut in the rock, that the Angel's Stone, in form a mill-stone, was left in front of it, and that a portion of it was used as an altar, since placed on Calvary.<sup>4</sup> St. Arculfus, who saw the Holy Sepulchre after the invasion of Chosroes, says it consisted of a monolith covered outside with marble and surmounted by a cross of gold.<sup>5</sup> In the eighth century, St. Willibald found it wholly hewn in the rock, above it a cross, at its entrance the Angel's Stone.<sup>6</sup> Bernard the Monk, a pilgrim of the ninth century, tells us

<sup>1</sup> ST. CYRIL OF JERUSALEM, XIV Catch. p. 346. <sup>2</sup> The E. side of the Holy Sepulchre kept its concave form until 1808. See DE VOGUÉ, *Les églises de la Terre-Sainte*, p. 144. <sup>3</sup> S. Willibaldi, *Hodæparicon*. See TOBLER, *Descrip. Terræ Sanctæ ex sæculo VIII, IX, XII, and XIV*, p. 30. <sup>4</sup> DE VOGUÉ, *Op. cit.* p. 144. <sup>5</sup> S. ARCULFUS, Bk. I, chap. II, <sup>6</sup> S. Willibaldi *vita seu potius Hodæparicon*. See TOBLER, *op. cit.*

that the Holy Sepulchre was richly ornamented, with nine small columns and a coating of marble that entirely concealed the rock. Four of these columns stood in front of the entrance and were united by a wall enclosing the Angel's Stone. This wall must have changed, to what it now is, the aspect of the Tomb. From the number and arrangement of these columns, I think that the Holy Sepulchre had then on its W. side its present pentagonal shape.<sup>1</sup> I do not find anything to show that its shape was modified during the ninth and tenth centuries. But in 1010, Hakem, Sultan of Egypt and Syria, a monster of cruelty and stupidity, after fifteen years of persecution, ordered, at the instigation of the Jews, so says Raoul Glaber,<sup>2</sup> all the churches of Jerusalem to be destroyed. The order was rigidly executed, but the sacred Tomb escaped.<sup>3</sup> From then until the arrival of the Crusaders in 1099, who at once set about embellishing it anew, the Holy Sepulchre probably remained unchanged.

The Russian Hegumen Daniel is the first who gives a description of the Holy Sepulchre after the arrival of the Crusaders in the Holy Land, and he is the first to mention that it was crowned by what he not inaptly calls a turret. "Under the roof [of the Basilica]," he says, "is the Sepulchre of Our Lord. It is a small cave cut in the rock, with a narrow entrance, so low that a man can only enter on his knees; within, it is as high as a man and about four cubits square. On entering, there is a bench cut in the rock to the right, on which Our Lord's body reposed. It is covered

<sup>1</sup> Bernard le Moine, 10. <sup>2</sup> Bk. III, 7. <sup>3</sup> DE VOGUÉ. *Op. cit.*, 122.



with marble, but three round openings at the side allow the stone to be seen, and kissed, as is the custom for all Christians to do. Five large lamps, filled with olive oil, hang before the Tomb, and burn night and day, and are never allowed to go out. The bench is four cubits long, two broad, and one and a half high. Before the entrance, about three feet from it, is the stone on which the angel who appeared to the holy women when they came with spices, was seated when he announced to them that Christ had risen. The cave is covered, with red marble, and it is surrounded by twelve marble columns. The summit is crowned by an artistic turret, supported by small columns and covered with a round cupola of chased silver gilt, with a life-size figure in silver of Christ, the gift and work of the Franks.<sup>1</sup> This turret replaced the former pyramidal construction, and, more or less modified, surmounted the Holy Sepulchre even to the present day.

John of Wurtzburg, a pilgrim in 1165, found the exterior of the rock ornamented with elegant pointed arcades in harmony, remarks M. de Vogüé, with the new choir of the Basilica. The circular or polygonal shape of the rock had been preserved, as well as its narrow E. entrance, but a sort of square ante-chamber with three doors, one in each of its sides, except the W. one, had been built before its entrance, and here the Angel's Stone was kept, and the guards over the Holy Sepulchre stood. An altar was erected against the W. side of the sacred monument, with a baldichino over

<sup>1</sup> *L'Igoumène russe Daniel*, p. 19.

it, and it was called the altar of the Holy Sepulchre. Lastly the latter was surmounted by what our pilgrim describes as a *quasi-ciborium* in silver.<sup>1</sup> Probably this was an open turret similar to the present one. As our pilgrim does not speak of it, the silver figure of Christ had probably disappeared.

The work of the Crusaders must have suffered greatly during later invasions, although according to Breydenbach, quoted by M. de Vogüé,<sup>2</sup> the monument was restored without alteration in its shape. This is also shown by descriptions given of it in 1479, by John Toucher, a citizen of Nuremberg, and by Fabri in 1480.<sup>3</sup>

Father Boniface of Ragusa, without altering its shape, covered the Holy Sepulchre with white marble slabs, ornamented with Corinthian pilasters supporting nine pointed arches. Above was the turret supported by twelve porphyry columns with Corinthian capitals, which supported an hexagonal arcade of pointed arches, with a cornice above it, and over this a hemispherical cupola. The ante-chamber was square, about as high as the rock of the Holy Sepulchre, quite plain, lighted by two small windows looking N., and with a single door on its E. side.

When in 1808, the schismatic Greeks rebuilt the outside of the Holy Sepulchre and its ante-chamber, they changed it little. The concavity, however, of the inside of the Tomb was hidden and they placed Greek inscriptions and pierced small loop-

<sup>1</sup> Joannes Wirzburgensis. See TOBLER, *Op. cit.*, p. 184. <sup>2</sup> DE Vogüé, *Eglises etc.* p. 184. <sup>3</sup> F. FELICIS FABRI, *Evagatorium etc.* p. 327.

holes in the N. and S. wall of the ante-chamber or Angel's Chapel. They use these loopholes for distributing their "sacred fire."<sup>1</sup>

PRESENT STATE OF THE CHAPEL OF THE HOLY SEPULCHRE. This chapel stands by itself in the church to which the Tomb under it gives its name and is a rather long chapel, running from E. to W., with its apsis in the latter direction. It is raised about a foot and a half above the level of the surrounding ground and is about 27 feet in length and about 17 feet in height and the same in breadth. Its facade faces the E. and is ornamented with four twisted columns, a bas-relief and two pictures of Our Lord's Resurrection. Three lamps burn before it, one belonging to the Franciscans, the other two to the Greeks and Armenians respectively. A rounded doorway, about six feet high and three broad, opens into the interior of the chapel. On each side of the doorway, in front, are benches used by the Latin clergy during their services at the Holy Sepulchre. The great candlesticks placed on or behind these stone seats belong to the Latins, Greeks, and Armenians. The remaining sides of the exterior of the chapel are composed of 16 small columns of red-sandstone,

<sup>1</sup>This does not seem quite correct for in an old book printed in Rome, in 1595 these holes are distinctly marked in an engraving of the Holy Sepulchre. The work to which reference is here made is *Il Devotissimo Viaggio di Gierusalemme* by a Flemish Knight of the Holy Sepulchre named Zuallardo who accompanied the Baron Philip de Merode on a most perilous pilgrimage to Palestine in the year 1586. The work is very rare and is perhaps one of the most accurate and valuable ever written on the topography of Palestine. C.R.



supporting a heavy balustrade. The chapel is surmounted by a spherical dome resting on several square columns. The outside of the chapel is in bad taste.

INTERIOR OF THE HOLY SEPULCHRE CHAPEL. The chapel is divided into two small square chambers or cells, adjoining each other and communicating together by a low narrow doorway. In visiting the chapel, we first enter the

ANGEL'S CHAPEL, so-called because here the angel of the Lord announced Our Saviour's Resurrection to the Holy Women.

GOSPEL ACCORDING TO ST. JOHN. CHAP. XX.

1. And on the first day of the week, Mary Magdalen cometh early, when it was yet dark unto the sepulchre : and she saw the stone taken away from the sepulchre.

2. She ran therefore, and cometh to Simon Peter, and to the other disciple whom JESUS loved, and saith to them : They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went out, and that other disciple, and they came to the sepulchre.

4. And they both ran together, and that other disciple did out-run Peter, and came first to the sepulchre.

5. And when he stooped down, he saw the linen cloths lying : but yet he went not in.

6. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying.

7. And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

8. Then that other disciple also went in, who came first to the sepulchre : and he saw and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 The disciples therefore departed again to their home.

11 But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre :

12 And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid him.

St. Helena in order to ornament the Holy Sepulchre, levelled the outer chamber made by Joseph of Arimathea, but the Crusaders erected on its site a porch having three doors, opening N.E., and S. respectively. This porch in the time of Boniface of Ragusa was changed into an outer chamber and called the Angel's Chapel. Afterwards, in 1808, it was rebuilt on the old plan, by the Greeks who merely added the loopholes through which on their Holy Saturday they distribute the "sacred fire." They then also effaced all the Latin inscriptions which remained in the chapel. This chapel measures about 13 feet in length and  $6\frac{1}{2}$  in. breadth. Its inner walls are covered with carved panels of white marble and with twelve pilasters and as many small columns. Fifteen lamps hang from its roof and are kept burning day and night, five by the Franciscans, in the centre; five to the right by the schismatic Greeks, and four to the left by the Armenian schismatics, while a fifth is kept burning by the Copts. The centre of the chapel is occupied by the

ANGEL'S STONE, a part of the stone which closed Our Lord's Tomb and on which the Angel was seated when the Holy Women came to the Holy Sepulchre.

#### GOSPEL ACCORDING TO ST. MARK. CHAP. XVI.

And when the Sabbath was past, Mary Magdalen and Mary *the mother* of James and Salome brought sweet spices, that coming they might anoint Jesus.

2. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen.

3. And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4. And looking, they saw the stone rolled back. For it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

6. Who saith to them: Be not affrighted; you seek JESUS of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him.

The stone rests on a pedestal and is surrounded by a border of white marble. It is not quite a foot square. From the Angel's Chapel a round arched doorway in the E. wall leads into the

CHAPEL OF THE HOLY SEPULCHRE proper, a chamber measuring about  $6\frac{1}{2}$  feet each way. Its walls which are composed of the very rock in which the Holy Sepulchre was originally hewn, are covered with slabs of white marble, to protect the rock from injury. On the N. side of the chapel is

✠ THE HOLY SEPULCHRE on which our Our Lord JESUS CHRIST was buried.

#### GOSPEL ACCORDING TO ST. JOHN. CHAP. XIX.

39. And Nicodemus also came, he who at the first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pound *weight*.

40. And they took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner of the Jews is to bury.

41. Now there was in the place where he was crucified, a garden and in the garden a new sepulchre, wherein no man yet had been laid.

42. There therefore, because of the parasceve of the Jews, they laid JESUS, because the sepulchre was nigh.



PIOUS REFLECTION. Having seen the Holy Sepulchre that witnessed the last humiliation Our Saviour endured and His glorious Resurrection, let us kneel a moment before it, and ask ourselves what use we have made of the blessings conferred on us, by the sufferings, death and resurrection of Our Divine Redeemer. Let us before this Sacred Tomb, as if we were in the presence of JESUS-CHRIST, own our many ingratitude, and ask Our Divine Saviour to grant us deep contrition for our sins and the grace to make a good confession, and to receive worthily Holy Communion at this same Tomb before we leave the Holy City.

PRESENT STATE OF THE SACRED TOMB. The Tomb is a little more than 2 feet in height above the pavement of the chapel, its length is 6 feet 2 in., and its width is a little more than 3 feet. It is cut in the rock, its upper part being trough-like, and it unites with the rest of the rock on all except its S. side. The Franciscans have the right to celebrate daily at the Holy Sepulchre, one high, and two low Masses; the schismatic Greeks and Armenians are only allowed to celebrate each once daily. Over the Tomb, is placed a shelf of red-stone of the country, about a foot broad and fixed into the wall on its N., E., and W. sides. The Latins place on it the portable altar they daily use in celebrating Mass here. Its reredos is divided into three parts. The central compartment in white marble represents our Saviour after the Resurrection. This belongs to the Greeks. To the right, a compartment, in which the Resurrection is depicted, belongs to the Armenian schismatics, while the compartment to the left, in

which is a fine silver alto-relievo of Our Saviour's Resurrection, belongs to the Fathers of the Holy Land. The flowers and candles placed over the different parts of the reredos belong to the owners of these parts. Of the forty-three lamps hanging over the Tomb, the 13 in the middle belong to the Latins, the Armenians and Greeks have each 13, and the Copts 4 lamps. On leaving the chapel of the Holy Angel, we come, a few steps in front of it to the

**LATIN CHOIR** where the Fathers of the Holy Land sing divine office when officiating at the Holy Sepulchre. Behind it, in the nave of the Basilica is the

**CHAPEL OF THE SCHISMATIC GREEKS.** In the middle ages this was the choir of the Latin Canons of the Holy Sepulchre. Its architecture is good, but it is ornamented in bad taste with Byzantine paintings, heavy chandeliers, and much gilding. The high-altar is placed in the centre of the apse, behind it is the throne of the chief patriarch. Around the apse are thrones for the patriarchs and bishops, and stalls for the higher clergy. Near the W. end of the choir is a circle marked on the pavement, in the centre of which there is a globe which was once supposed to mark the centre of the earth. The legend had its origin in the verse of the Psalmist: "But God is our king before ages: he hath wrought salvation in the midst of the earth." (Psalms LXXIII, 12). The globe rests on a white marble vase about a foot and a half high. Passing next round the N. side of the chapel of the Holy Sepulchre, we reach the Coptic Chapel which has

stood attached to the former for over three centuries. To the N.W. of the door of this chapel, we enter a small room and turning to the left, reach an untidy chapel belonging to the Syrians which we must cross in a S. direction to reach the

† BURIAL-PLACE OF ST. JOSEPH OF ARIMATHEA. A tradition relates that the saint, having laid Our Saviour in the tomb he had prepared for himself, caused another to be made near it for himself and family. It is believed by many that he, together with Lazarus, Mary-Magdalen, Martha, the man born blind, etc. afterwards crossed the sea and landed in Provence, not far from Marseille, and going northwards finally reached Britain. This burial-place, hewn in the rock, is so low that one cannot stand upright in it. It once contained six tombs, of which three only remain. It belongs to the Syrian Jacobites. It is entered by a low narrow doorway down a single high step. On the wall to the right, are seen marks of ancient openings, two being walled up while the third has been enlarged to admit of a small door. These openings once led into three tombs, similar probably to the two oven-shape ones cut in the opposite walls. We may now return to the rotunda of the Basilica, and proceeding round it for about twenty paces to the E. and then quitting it again by turning to the left, between some pillars, we enter the Franciscan

CHAPEL OF ST. MARY MAGDALEN, erected to commemorate Our Saviour's apparition to that holy woman. The chapel is open on all sides and is not remarkable in any way and serves as a sort of



ante-chamber to the chapel of Our Saviour's apparition to His Holy Mother. A circle in the pavement, about 15 paces N.N.E. of the Holy Sepulchre, just before the altar of the chapel marks the spot (†) where our Lord is said to have stood. From the N. side of this chapel, four steps lead up to the Franciscan church of

✕ THE APPARITION of Our Saviour to His most Holy Mother. A tradition relates that here our Lord first appeared to His Blessed Mother to repay her for all she had suffered during His Passion, and to honour and to show His love for her, He made her the first witness of His joyful triumph over death.<sup>1</sup> Here, early in the fourth century (326) St. Macarius and St. Helena touched with the True Cross, a woman named Libania, originally a Jewess but converted to Christianity after her husband's death.<sup>2</sup> She had an incurable disease but recovered at the point of death by being touched with the True Cross. A young man was brought to life by being touched in like manner with the True Cross. This chapel is now commonly known as the Latin Chapel, for there the Franciscans sing the Divine Office daily and nightly. The chapel was restored in 1882, and is regular in shape and receives light from outside by two windows. Its central altar is dedicated to Our Lady in memory of her Son's Apparition. The Blessed Sacrament is kept at this altar, that on its gospel side is the altar of the Relics because here was preserved until 1537

<sup>1</sup> QUARESMIUS II, 567. — GONZALES, *Jerusalemsche reyze*, I, 437.

<sup>2</sup> TOUPIN, *Hist. de Ste Hélène*, p. 163; see also GONZALES, I, 408, and QUARESMIUS, II, 598.

a piece of the True Cross, carried away to Armenia by the schismatics in the year that the Franciscan friars were in prison by order of Soliman, to revenge himself for the destruction of his fleet by Doria, the Genoese admiral. The altar on the epistle side is that of the

✕ COLUMN OF THE FLAGELLATION, so called because a part of that column is kept there. The early Christians placed the column in the church of the Coenaculum where it supported the porch of the church and where St. Paula saw it.<sup>1</sup> Arculfus and other early writers mention its being there. In the thirteenth century the Franciscans received it from the Canons of St. Augustine. It was broken by the Turks, probably while the friars were imprisoned in 1537.<sup>2</sup> Its fragments were recovered and placed in the Basilica of the Holy Sepulchre. Boniface of Ragusa in 1553, devoted the present altar to a large portion of the column; other pieces he sent to Pope Paul IV., to Philip II., and to the Republic of Venice where a portion is still venerated in St. Mark's. The column is of porphyry and 2½ feet high. Once a-year, on Wednesday in Holy Week, the fragment is exposed to the veneration of the faithful. This column must not be confounded with that in the church of St. Praxedes, Rome, which according to an oriental tradition is that to which Christ was chained in the House of Caiphas during the night before Good Friday. It was taken from

<sup>1</sup> ST. JEROME, LXXXVI, letter to St. Eustochia. — FABRI, *Evagatorium*, I, 287. — QUARESMIUS, II, 386. <sup>2</sup> CALAHORRA, V, 407.

Mount Sion to Rome by Cardinal Colonna in 1223. To the W. of the Latin chapel is the

CONVENT OF THE FATHERS OF THE HOLY LAND where the Friars who serve the shrines of the Basilica dwell. Their cells are built along the side of the Latin chapel. The convent is quite shut in by surrounding buildings and those who dwell in it can only communicate with the outer world through the Basilica when its doors are open. When the Emperor of Austria, Francis Joseph the First, visited the Holy Places in 1869, he obtained from the Turkish government for the Friars the use of the terrace over their convent where they can enjoy if not a view, at least a little fresh air. To the l. of the Latin Chapel is the

FRANCISCAN SACRISTY where are kept the sword and spurs of Godfrey de Bouillon, given to the Franciscans by a bishop of Nazareth towards the end of the thirteenth century. The spurs of copper gilt are of great size; the sword is straight, broad, with a plain handle. From the sacristy we proceed to the l., to the N. nave of the Basilica, and at the end of it, we pass between two columns and across a small chapel, then down two steps into a gloomy chapel belonging to the Greeks called

† OUR LORD'S PRISON where a tradition asserts that Our Saviour and the two thieves were confined in a small grotto while preparations were making for their crucifixion. Returning into the small outer chapel we just now traversed we may notice on the l., near the door an altar which covers a stone pierced with two holes. According to a



tradition Our Saviour while a prisoner awaiting His crucifixion, had His feet placed through these holes, and bound by a chain. Only a piece of wood covering the stone is visible through a grating. On leaving this chapel, we turn to the l., and twelve paces further on, under the gloomy circular vault of the choir of the church, we reach the first chapel on the l., the Greek

† CHAPEL OF ST. LONGINUS the soldier who pierced Our Saviour's side with a lance (St. John xix, 31, 36).

Longinus was by birth a Syrian, and had lost the sight of an eye. According to a tradition said to have been handed down by St. Augustine, when Longinus had pierced Our Lord's side, he drew forth the lance purple with the Sacred Blood which running down the handle of the weapon, wet his hand. Chancing to touch his sightless eye with his blood-stained hand, he recovered his sight. Longinus who had seen the wonders wrought at Our Lord's death and was already almost a believer, was entirely converted by this miracle. The chapel is said to mark the spot where he was wont to pray and to weep for his sins. The Sponge and the Lance of the Passion were kept here until Chosroes pillaged the Basilica. A Persian officer was carrying them away when the patrician Nicetasius met him and redeemed the relics with a large sum of money. He caused them to be taken to the church of St. Sophia at Constantinople whence, later on, they were carried, together with the inscription from the Cross, to Rome where they are still to be venerated. The chapel of St. Longinus, like the others around the Basilica,

is very simple. Continuing our round, we come immediately on our l., to a doorway which once led into the residence of the Canons of the Holy Sepulchre. A little beyond this, in the deepest recess of the apse, is the Armenian

† CHAPEL OF THE DIVISION OF THE GARMENTS. It is thought that Our Saviour wore, after the fashion of the Jews, three garments, a robe or shirt of one piece, a second longer garment, and a third over his shoulders and reaching to the ground. The Holy Robe or seamless tunic is now at Trier. Leaving this chapel which has nothing remarkable about it, we descend a staircase of 29 steps to the l., and reach the church, until 1879 belonging to the Abyssinians, but now the Armenian

✠ CHURCH OF ST. HELENA. This church was originally erected by the saintly empress as a part of the church of the Finding of the Cross and was composed of two parts, the church itself and a lower chapel, communicating together by a staircase. The chapel was on the spot where the Cross was found; the church on that where the empress prayed while search was being made for the Cross, and the one was called the Chapel of the Finding of the Cross, the other the church of St. Helena. Destroyed by the Caliph Hakem, they were rebuilt in their present shape by the Crusaders. Thirteen more steps lead down from the epistle side of this church to the Franciscan

✠ CHAPEL OF THE FINDING OF THE CROSS. When Our Saviour had been laid in the Tomb, all the instruments of His Passion must have been buried, because according to Jewish custom, whoever touched such objects,

was defiled for at least eight days. The instruments were cast into an unused cistern, near the place of crucifixion, which was subsequently filled up by all sorts of rubbish. From St. Macarius, the bishop, and from aged persons, St. Helena soon after coming to Jerusalem, learned the whereabouts of these precious relics and having caused the cistern to be cleared out, found at the bottom the instruments of the Passion and three crosses. In order to know which was the True Cross, St. Macarius ordered prayers to be said, then, going with St. Helena and many others, to a woman sick unto death, and having again prayed they touched her with the three crosses, and the touch of the third cross healed the woman. Then going forth, the holy Bishop met a funeral procession of many persons and stopping the bier, touched the dead man first with the crosses of the thieves, then with the remaining cross, and at the touch of this, the dead man came to life and all knew that this Cross was the True Cross. This miracle took place on May 3, 326, on the site of the Chapel of the Apparition. A letter of St. Cyril of Jerusalem to Constantius, the son of Constantine the Great, and the chronicle of Eusebius of Cæsarea<sup>1</sup> record this miracle which placed beyond doubt the authenticity of the True Cross. The chapel of the Finding of the Cross bears evident signs of having been a cistern cut in the rock of Calvary about thirty paces away from where Our Saviour died on the Cross. It contains an altar

<sup>1</sup> On this question of the Finding of the True Cross, see BENE-  
DICT, XIV, *De Festis*. Pars I, sect. 41, and Cardinal NEWMAN,  
*Essays on Miracles*, p. 296. C. R.



given by the Archduke Maximilian, the unfortunate emperor of Mexico, at which daily Mass is offered by the Franciscan Fathers. Ascending again to the apse of the Basilica, we continue our round and reach immediately on our l., the chapel of the

† COLUMN OF OPPROBRIUM so-called from a grey granite stone, brought from Pilate's House and kept here in an iron cage through which it can be seen and touched. It is believed to be the stone or column on which Our Saviour was seated when crowned with thorns. It is a little more than a foot and a half high. From this chapel we proceed to a flight of eighteen stone steps by which we mount to

GOLGOTHA OR CALVARY, one of the world's most sacred spots, for here were enacted the last scenes of Our Divine Saviour's Passion. A legend relates that when Adam was driven out of the earthly paradise, he took refuge in Judea, that he was buried here, and that afterwards his head was placed at a spot called Cranion, whence the name Calvary or place of the skull. Here for 3000 years it remained as a trophy of the victory of the powers of darkness. But the day came when this symbol was cast down, and the powers of darkness overthrown. The tree of divine victory was planted, death was conquered, heaven opened, and hope and life restored to mankind. When we think of the importance Calvary and the other holy places had in the eyes of the early Christians, mostly converts from Judaism, we realise how carefully they must have handed down their knowledge of where Calvary and the Holy Sepulchre were situated. All

the efforts that Judaism and Paganism made to blot out the memory of these sacred spots, tended only to keep that memory alive, and we are lost in astonishment that in this nineteenth century men are found doubting the exactitude of such long accepted traditions concerning these sacred places. "If there be one thing well proved," remarks Châteaubriand, "it is the authenticity of the Christian traditions of Jerusalem." If the spot where Our Saviour suffered and died remained for 150 years unmarked by a monument, is that a reason for doubting the authenticity of the tradition concerning it? Can we imagine that the Christians forgot where was the spot which in the time of St. Cyril was known as the "Place of Witness?" Hadrian did not doubt about it when he tried to bury Calvary in oblivion. But "the folly of idolatry," Châteaubriand has well said, "served only to manifest what it sought so anxiously to hide — the Folly of the Cross." The infamies of Venus and the absurdities of Jupiter failed, and became the safeguards of Calvary and the Holy Sepulchre. The pagan temple built on Golgotha in 126 served to guide the piety of Constantine in recovering the holy places. The Christians of his times too were still able to point out Calvary whose summit St. Helena chose for beginning the buildings that were destined to cover the sacred shrines. The shameful idols were swept off Golgotha; then its sides were cut away, so as to isolate the rock, in which was hewn the Holy Sepulchre, from Calvary. This St. Helena did with a view of making easier her pious design of building a Basilica over the Holy

Places. Unfortunately her work greatly altered the configuration of the spot. Chosroes having in 614, destroyed the original Basilica, it was rebuilt in the seventh century by the Abbot Modestus and the new edifice had the glory of seeing the Emperor Heraclius<sup>1</sup> bringing back the True Cross to Calvary, after he had defeated the son and successor of Chosroes, and delivered the Christians whom the latter held captive. In humble garb, barefooted, followed by his victorious soldiers, the pious Emperor himself carried the Cross through the streets of Jerusalem and replaced it on the spot where it had been first erected. The Feast of the Exaltation of the Cross (Sept. 14,) commemorates this event. Soon afterwards, however, this sacred relic was sent by Archbishop Sergius to Constantinople.

The church on Calvary and that over the Holy Sepulchre remained distinct until the Crusaders, imitating the designs of St. Helena, enclosed the Holy Places of Calvary in one Basilica. It has since undergone only two changes. First the doorway giving access to the Chapel of the Seven Dolours, then a sort of porch to Calvary, was converted into a barred window. And secondly the Calvary church was enlarged on its W. side, and the old staircase replaced by the two that now lead up to it.

After the departure of the Crusaders, Calvary, in 1244, was taken possession of by the Fathers of the

<sup>1</sup> It is a curious fact that the Turks first come before us in Christian History as the allies of Heraclius against the then pagan Persians and that it was through their help that he recovered the True Cross. See Cardinal NEWMAN's *Lectures on the Turks* p. 64. C.R.



Holy Land. In 1365, a crusading force under Pierre de Lusignan and the Grand Master of Rhodes took and sacked Alexandria. The Sultan of Egypt revenged himself by imprisoning all the Franciscans dwelling in Egypt and Palestine and when they were set free, they found the Georgians in possession of half Calvary. It was only in 1446 that they recovered their rights to Calvary and to Adam's chapel. Sixty years later, the Georgians again seized on the northern part of Calvary, and it was with the utmost difficulty and by much suffering that the Franciscans kept the southern portion of the shrine. The schismatic Greeks now began to make common cause with the Georgians, and celebrated service in and became as it were part owners of the Calvary chapel of the latter. This state of things went on until the 17th century, when the Pasha of Jerusalem exacted payment from the various Christian bodies for the shrines they held in their possession. The Georgians being short of money, borrowed 7000 sequins from the schismatic Greeks, and, being unable to discharge their debt when due, were compelled to hand over to their creditors their chapel on Calvary. This chapel the Greeks still keep, and lengthened in 1808, after the fire, when they also altered the staircases as already noted.

Golgotha cut away in the manner described, occupies the S.E. portion of the Basilica, and is now about 15 feet above the general level of the floor of the church. We ascend to it by 18 steps. A fourth of the church on Calvary rests on the rock, the remainder is an artificial platform

formed by a vaulting supported by thick pillars. The upper part of Calvary is nearly a square, its greatest length from E. to W. being less than fifty feet. The W. front is enclosed by a stone balustrade about 3 feet high. The church over Calvary is divided into two chapels, parallel with each other, the first being the chapel of

✠ OUR SAVIOUR ON THE CROSS, belonging to the Greeks, walled in on the N. side of the Basilica and having two doors opening into a small sacristy, with a pulpit between them, fixed to the wall. At the E. end is an arcade, in front of it is the altar over the spot where the Cross stood. The altar is supported by four small columns, and under it is the hole in which tradition affirms the Cross was planted.

The opening or hole now shown cannot be the original one, for the Greeks in 1810 chiselled away the rock and made a new hole with stones brought from elsewhere. A circular plate of silver, with an opening in its centre through which one can pass one's hand, covers the hole. On either side of the altar about six feet behind it are the spots said to be those on which stood the crosses of the two Thieves (*St. Luke*, xxiii, 32, 45), marked by circular black slabs let into the pavement. On the epistle side of this altar may be seen, by lifting up a silver plate and grating over it, the

MIRACULOUS RENT made in the rock of Calvary at the moment when Our Saviour died on the Cross. It has all the appearance of having been made by an extremely violent earthquake and is of great depth, as can be seen when we visit Adam's chapel,

The rent where visible is about two yards in length and six inches broad, and its two sides so exactly correspond, that could the rent be closed, they would fit perfectly together. It is difficult nowadays owing to the wax dropped from lighted tapers and from the smoke from the ever burning lamps, to see of what stone Calvary is composed, but it is known to be a close grained limestone, of a whitish hue, spotted and veined with red. To the S. of the crevice is the

† ALTAR OF THE DEPOSITION, placed there to commemorate the Dolours of Our Lady, and to mark where after the descent from the Cross, the Mother stood to receive her Divine Son's Body. It belongs to the Franciscans, as also does, on the S. side of the pillars dividing Calvary in two, the

CHAPEL OF THE CRUCIFIXION which commemorates the Nailing to the Cross. The altar is of brass and fills nearly the whole breadth of the chapel. The spot where according to tradition, Our Saviour was

✕ NAILED TO THE CROSS is marked by a square mosaic in the pavement before the altar. Nearer to the staircase is marked the place traditionally pointed out as that where JESUS was stripped of His garments. The S. walls of the Franciscan chapel has a grated window looking into the

† CHAPEL OF THE SEVEN DOLOURS AND ST. JOHN, built, it is said, over the spot where Our Lady and the Beloved Disciple stood while JESUS was being nailed to the Cross. It was once only a porchway to Calvary. The exterior staircase leading up to it is now used only to enter this chapel, not as formerly



to gain access to Calvary. The chapel possesses some rather good coloured glass windows. Leaving Calvary by the staircase which brought us to it, we see next to the choir of the Greeks the site of the tombs of four of the Latin kings of Jerusalem. Their fine white marble tombs, respected by the Mohammedans through ages, were destroyed by the schismatic Greeks in 1808, who wished to obliterate all remembrances of the Latins. Two steps against the exterior of the Greek choir mark the site of the tombs. Turning thence to the l., we enter

† ADAM'S CHAPEL a grotto of which the origin is unknown and which once, it is said, contained the skull of the first man. As late as 1808, it contained an altar which the Latins used for Masses for the Dead. The chapel was enlarged by the schismatic Greeks who now possess it. By this enlargement, the site of the tombs of the four first Latin kings was enclosed in the chapel. The tombs have been demolished, but the place of the two first is marked by two stone benches. Near a door on the S. of this chapel, is the supposed site of the tomb of Melchisedech. In the E. wall of the chapel is a cavity, grated over with brass, gilt, having the arms of Russia on it, so arranged as to allow pilgrims to look through it, at the spot where

ADAM'S SKULL was laid. Noe, the legend says, took with him into the ark the remains of Adam and when the deluge was over, divided the relics of the First Man among his sons. Sem received the skull and when he founded Salem, placed it in this hollow. A tradition goes on to say that here it

remained until the moment of Our Saviour's death when the violent earthquake, recorded by Pliny, rent the rock of Calvary, down to the spot where Adam's skull was and through this rent the Precious Blood fell on the head of our first ancestor. This tradition is curious and very ancient and referred to by such grave authorities as Origen, St. Augustine, St. Ambrose, St. Basil, St. Epiphanius, and others.<sup>1</sup> Hence the common custom of placing a death's head under the figure of Our Saviour on the Cross. The most remarkable thing in this chapel is the rent in the rock clearly visible behind the grating. From here, a couple of paces leads us out of the door of the Basilica into the courtyard, where we have a good view of the

FACADE OF THE BASILICA OF THE HOLY SEPULCHRE, the only part of the edifice not hemmed in by houses. The facade built by the Crusaders is very irregular and it hardly seems as if the original plans of the architect had been adhered to. It has two pointed doorways, one walled up. Above these are two pointed windows. The mouldings and architraves of the doorways are very fine and are supported by columns of bluish and greenish marble. The bass-reliefs represent Gospel subjects, the raising to life of Lazarus, the entry of Our Saviour into Jerusalem, and the Last Supper. The figures are carefully wrought and more natural than is generally the case in 12th century sculpture. The

<sup>1</sup>ORIGEN. *Comment in S. Matt.* xxv; S. AUG. *Serm.* 71 de Temp.; ST. AMBROSE on St. Luke xxiii; ST. BASIL on Isaias xv; Letter XLIV of Paula and Eustochium to Marcella, end of 4th century; ST. JEROME, *Lib. Heb. quaest. in gen.* no. 328, v. 18.

bass-relief of the lintel of the door to the right represents fruits, flowers, and branches of leaves twisted in wild luxuriance round the bodies of two men, while in the middle are depicted a galloping centaur, and fanciful birds and beasts. Before the Basilica is a paved square, of which it forms

THE COURT-YARD where several Franciscans were put to death for the faith by the Mohammedans: namely Brother Juniper in 1557, Brother Cosimo in 1597, and Mary of Portugal, a tertiary of St. Francis. The square is completely enclosed by chapels and convents, two doorways on the E. and W., giving alone ingress to it. On leaving the Basilica, we may notice on the right a

BELL TOWER built by the Crusaders, its upper part having been pulled down, as it was falling in ruins. To the S. side of this tower is a door leading into the

THE CHAPEL OF THE BLESSED TRINITY where, in the times of the Crusaders marriages and baptisms were solemnised; it now forms two chapels, one of St. Mary Magdalen and St. John and the other of the Forty Martyrs, both belonging to the Greeks, a third chapel, also theirs, was called by the Crusaders, the Chapel of St. John of the Jacobites. Under the chapel of the Seven Dolours a small door leads into the

CHAPEL OF ST. MARY OF EGYPT who was the great sinner who sought to enter the church of Calvary and was stopped by an unseen hand. Seeing her unworthiness, she repented and was then allowed to enter and venerate the True Cross. The chapel belongs to the schismatic Greeks and will barely



hold ten persons, so that when Mass is being said there, the congregation stand outside. On the E. side is the Coptic

CHAPEL OF ST. MICHAEL extremely poor and of no architectural interest; further S. stands the Armenian

CHAPEL OF ST. JOHN where is shown what the Armenians say, is a piece of the column of the Flagellation; beyond this is the gate of the schismatic Greek

CONVENT OF ST. ABRAHAM. The first Latin monastery of Jerusalem was founded by the Benedictine Probus. It stood between the chapel of the Finding of the Cross and the street of the *Tennis-Players*. Chosroes destroyed it. In the 9th century, Charles the Great, founded on the S. side of the Holy Sepulchre a hospice for Latin pilgrims, called, St. Mary of the Latins. Bernard the Monk lodged there in 870. It probably stood on the site of the older monastery, and was ruined by Hakem. Ten years later, the people of Amalfi founded with leave from the Caliph of Egypt, a church, convent, and hospice for Latin pilgrims and brought Benedictines to serve it. In the work entitled *Gesta Dei per Francos*, written between 1063 and 1124, the convent of St. Mary of the Latins is placed exactly where the present convent of St. Abraham now stands. This convent is uninteresting and gloomy within. In the upper part is a church of the Twelve Apostles, well kept. Near it is the

CHAPEL OF ABRAHAM'S SACRIFICE with frescoes representing (1) Lot leaving Sodom and (2) the sacrifice of Isaac (*Genesis*, XXII, 9). The entrance is

occupied by what is popularly called the place of Abraham's Sacrifice, marked by a small piece of mosaic work in the pavement, with a silver vase over it, before which candles are burned. Leaving the convent, we come to the remains of the colonnade which was most likely constructed by the Crusaders around the square of the Basilica. Near these remains, to the S., the square is closed by the Greek convent of Gethsemani.

RETURN TO THE CASA NOVA. Mounting the steps on the W. side of the square, we pass through a gateway into a short street of shops, we next turn to the r. and then take the first turning to the l., past the entrance to the Greek schismatic Patriarch's house, and at the extremity of this street, we turn to the r. into a small street, at the end of which, in a corner to the l., is the entrance to the Casa Nova.

### Second Walk: Mount Sion.

USEFUL HINTS. Persons desirous of visiting the Tower of David must obtain leave, through their Consul, from the Pasha of Jerusalem. — At the Cœnaculum, a *backsheesh* of 50 c. for one, or of a franc for two to five persons must be given for admission.

CHIEF OBJECTS OF INTEREST. Towers of David, Hippicus and Phasaclus. — Site of Herod's palace. — Church of St. James the Less. — Spot where Our Lord appeared to the three Maries. — Church of St. Thomas. — Site of the House of Annas. — Armenian Convent of St. James the Greater. — Gate of Sion. — House of Caiphas. — Our Saviour's Prison. — Cemeteries. — Our Lady's House. — The Cœnaculum. — St. Peter's Grotto. — House of St. John surnamed Mark. — St. Peter's Prison. — Church of St. John the Baptist.

Leaving the Casa Nova, we follow the street to the r., along the wall of that establishment, passing by the Greek hospital, and continue on as straight

as the two bends of the street will permit, leaving on our r., a covered street, and passing, about twelve paces beyond, on the same side the site of the

HOUSE OF URIAS who was slain by David (II *Kings*, XII). A pool which has lately disappeared under building operations by the Greeks, once marked the site. Seven paces further on we leave on our l. a street where is the convent of the Sisters of St. Joseph and cross presently the street leading to the Jaffa Gate, passing in front of the Mediterranean Hotel. We then proceed S. and pass on our r. the fortress known as

EL-KALÂAH (fortress or citadel), perhaps of Jebu-site origin, and now commonly called the Tower of David. Although frequently mentioned in Holy Writ, little is known of its early history. Herod the Great, who wished to strengthen the walls of the capital of Judea, built several towers, named after persons whose memory was dear to him, three of which, Hippicus, Phasaelus, and Mariamne, he placed near the Tower of David. Titus spared these towers because they were trophies of Roman valour and because he intended them to be used as Roman strongholds. They stood until demolished in 1219, by El-Moadham, prince of Damascus who left only the Tower of David standing. Selim and Soliman in the 16th century rebuilt them on their old foundations, perhaps with their old materials, when the city was being refortified.

The citadel is now composed of the four towers above named. It stands on the W. of the city and except on its E. side, has a deep ditch bordered by a low wall. Except the towers, built in a style to



withstand the wear and tear of ages, the citadel has been allowed to fall into ruins. It serves as a barracks, powder-magazine, and arsenal. Its cannons are used to fire salutes and to announce the beginning of Ramadan, the Mohammedan fast. A wooden bridge leads into the citadel.

† THE TOWER OF DAVID forms the N. portion of the citadel and is protected by a ditch and rampart. The upper part of the tower is less ancient than the lower part, built of large irregularly cut stones, of from three to twelve feet in length and four feet in height. This lower part, probably of Jesubite origin, is about 30 feet high, 60 long and 17 broad. It has no opening in its walls, the first window, on the N. side, being in the upper part and opening into what is called

DAVID'S ORATORY so called because according to a tradition handed down by the Mohammedans, it was here that David first saw Bethsabee, and that he later on did penance, fasting and weeping, praising the justice and mercy of the Lord in his Psalms. The oratory was long used by the Mussulmans as a place of prayer, it is now a military storehouse. A fine

PANORAMA of Jerusalem and of the surrounding mountains is to be had from the top of the tower. The second tower to the E. of the last was the Tower of Phasaelus which, according to Josephus, measured 40 cubits along each of its four sides. It was named after Herod's brother who died fighting the Parthians. The third tower stood at the S. angle of the fortress, and though only half as large as the second, was the most beautiful of all, for

Herod built it in memory of his wife Mariamne, after whom it was called, and whom Herod dearly loved but out of jealousy condemned to death. The fourth tower, named Hippicus after one of Herod's friends, stood near the Jaffa Gate, and was 25 cubits long on each of its four faces. M. de Saulcy, however, points out that these measurements given by Josephus are inexact. Leaving the entrance to the citadel on our r., and continuing S. about thirty paces, we come to the site, now marked by a Protestant chapel, of Herod's Palace in which he received the Three Kings. Behind the chapel stands a very ancient church dedicated to

ST. JAMES THE LESS, built certainly not later than the 12th century. A little beyond this, opposite the N.W. corner of the Turkish barracks, once stood a chapel on the spot where Our Lord after His Resurrection appeared to the three Maries.

GOSPEL ACCORDING TO ST. MATTHEW. CHAP. XXVIII.

8. And they [the women] went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

9. And behold JESUS met them, saying, All hail. But they came up, and took hold of his feet, and adored him.

10. Then JESUS said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

Continuing our way, we see at an angle of the first street on our l., a church rebuilt by the Crusaders on the site of the

† HOUSE OF ST. THOMAS, converted into a mosque by the Mohammedans who, however, soon abandoned it, thinking it brought misfortunes on its frequenters. In 1867, some zealous Musulmans restored it, but it was not reopened for public use, and the

vaulting has since fallen in. Resuming our walk, we take, at the cross-roads, the street to the r., being careful to leave all smaller streets on our l., and in about five minutes, reach a small iron gate leading into a short street closed at the further end by another gate, that of the convent Deir Zeitouneh, belonging to the schismatic Armenian sisters of charity, standing on the site of the

HOUSE OF ANNAS, the high priest before whom Our Lord was brought when taken by the Jews in the garden of Gethsemani. The convent chapel composed of two distinct oratories is on the site of the house. One oratory contains an altar and a cistern of which the water is good to drink, for which purpose an iron drinking cup is attached to the cistern. A door on the E. side leads into the second oratory, used as the convent chapel, remarkably clean and well-kept. According to tradition this oratory is over the

✠ PLACE OF OUR LORD'S INTERROGATION by Annas, marked by an extremely small side-chapel and altar to the l., on entering.

#### GOSPEL ACCORDING TO ST. JOHN. CHAP. XVIII.

13. And they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year.

14. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

15. And Simon Peter followed JESUS, and so did another disciple. And that disciple was known to the high-priest, and went in with JESUS into the court of the high-priest.

16. But Peter stood at the door without. The other disciple therefore who was known to the high-priest, went out, and spoke to the portress, and brought in Peter.



17. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.<sup>1</sup>

18. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, warming himself.

19. The high-priest therefore asked JESUS of his disciples, and of his doctrine.

20. JESUS answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing.

21. Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.

22. And when he had said these things, one of the servants standing by gave JESUS a blow, saying: Answerest thou the high-priest so?

23. JESUS answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?

Some small olive trees outside the convent are shown as being offshoots from the tree to which Our Saviour was bound while they deliberated within the house on His fate. Leaving this court by the first door on the l., we enter, by one opposite, the Armenian convent and cross a courtyard, with a girls' school on the r., and on the l., the seminary. At the end of the court, we leave the Armenian pilgrims' house to the l., follow a narrowing passage and pass through an iron gateway into a second court of the best built and largest convent in the city. Keeping across this court and a little to the l., we pass through another gate and passage into a third court where is the entry to the

<sup>1</sup> Peter's first denial took place while Annas was examining Our Lord. The other Evangelists mention the denials, as if occurring altogether while Our Lord was before Caiaphas, of whom alone they make mention, because it was he who decided what was to be done with Our Saviour. ALLIOLI.

CHURCH OF ST. JAMES THE GREATER, built on the spot where Herod Agrippa caused the apostle to be decapitated. It is not known who built the church, but Adrichomius, Quaresmius, and others are probably right in thinking it was built by Spaniards in honour of their apostle. The church and convent were probably given to the Armenians after the council held at the Cœnaculum in 1142. The Armenians who served this church during the Crusades were in communion with Rome and only joined the schism long afterwards. In 1165 they added an hospital for their poor to the church. The *Cité de Iherusalem*, written immediately after the overthrow of the Latin kingdom, mentions this church, without saying to whom it then belonged. The Armenians probably left with the rest of the Latins. The exact date of their return is unknown, but they returned before 1320. The church is now used as a cathedral by the Armenians and is worth visiting on account of its richness and the profusion of its ornamentation on feast-days. On the N. side of the church is a small chapel over the place of

† DECAPITATION OF ST. JAMES, the first among the Apostles to suffer martyrdom. He was beheaded A.D. 44, eleven years after Our Lord's death, about the time of the Jewish Pasch. According to Clement of Alexandria, cited by Eusebius of Cæsarea, the Apostle on his way to martyrdom, miraculously cured a paralytic, and converted his accuser or gaoler who had asked the holy Apostle's pardon. "Peace be with you, my brother," answered St. James, and giving him the kiss of peace, grace at the same instant touched the pagan's heart. He

was converted and suffered martyrdom with the Apostle.

#### ACTS OF THE APOSTLES. CHAP. XII.

And at the same time Herod the king stretched forth his hands, to afflict some of the church.

2. And he killed James the brother of John with the sword.

The body of St. James was afterwards translated to Compostello, in Spain, where it is still held in great veneration. This side-chapel is well-kept, and an altar indicates the exact spot of the martyrdom. The Fathers of the Holy Land always had the right to sing the divine offices here on the eve and feast and to say a certain number of low Masses followed by a high Mass on the day of the Apostle's feast. In 1870 the Armenian patriarch contested this right and the Fathers of the Holy Land have not yet been able to recover it. On the W. side of the chapel, the Armenians point out the burial-place of St. Macarius, bishop of Jerusalem.

Leaving the church and returning to the court, we pass out by a door on its W. side. We here get a view of the convent and come to a small square planted with cypresses and Italian pines. Turning to the l., we come upon two walls of loose stones surrounding some gardens and after 2 min. walk between these, we reach the wall of the city and turning to the l., we reach the Sion Gate. Going straight on through it, we quickly reach a flight of seven steps, indicating the place where the

† FUNERAL OF OUR LADY was, as a tradition relates, stopt by a crowd of Jews, who strove with fiendish fury to cast down on the ground the pre-



cious remains which the Apostles were carrying to their resting-place. God avenged His Mother. A Jewish priest laid his hand on the bier, his arm was paralysed and he could not withdraw his hand. All his companions were at the same time struck blind. But at the prayer of the Apostles, God cured them and they were all converted and baptised.<sup>1</sup> The chapel built here, with the three hundred others that the early Christians had erected in and around the Holy City, was destroyed by Chosroes. A column marks the spot. Returning to the Sion Gate and turning to the l., along a wall of loose stones, we pass by the first door on the l., into a garden of olives and at the end of a pathway down some steps, into the court of an isolated Armenian convent whose church, at the E. side of a court paved with tombstones, covers the site of the

HOUSE OF CAIPHAS where JESUS was questioned by the high-priest, as if He were a vile criminal, and where St. Peter, after so many times protesting his fidelity and loyalty, denied his Master (*St. John*, xviii, 24-27; *St. Luke*, xxii, 61-71). From the earliest times of Christianity, this spot was held in veneration. Perhaps St. Helena built here the church which the Bordeaux Pilgrim visited in 333. John of Wurtzburg has given a description of a later church. Of its history subsequent to the Crusade nothing is known. Until 1870, the Armenians recognised the right of the Franciscans to celebrate divine office solemnly here every Whit Monday. On the Epistle side of the apse, is a very small chapel and altar over the site of

<sup>1</sup> WILLIBALD, ap. canis, II, 119. — QUARESMIUS, II. 372.

✠ OUR LORD'S PRISON where JESUS was confined during the night between Maundy Thursday and Good Friday. At the end of the apse of the church is the

ANGEL'S STONE, that which closed the entrance to the Holy Sepulchre, and which the Angel rolled back at the time of the Resurrection. A fragment of this stone, we saw in the Angel's chapel of the Basilica of the Holy Sepulchre. St. Cyril, born at Jerusalem in 310, is the first who mentions this stone; St. Antoninus speaks of it having the form of a mill-stone; Arculfus says it was divided into two parts, the smaller part being in his time before the Holy Sepulchre, the larger part serving as an altar in the E. end of the Basilica. This last was transferred to its present site from the church of St. Saviour, according to Marini Sanuto, prior to 1310. It is a close-grained, reddish limestone common in Palestine. Leaving the Armenian convent we continue to the l., under the city-wall, and in about 4 min. reach the S.W. angle of the city. Here we turn to the l., leaving on our r. two pathways. We are now on the summit of MOUNT SION,<sup>1</sup> used actually as a Christian cemetery. It was from here that Raymond, Count of Toulouse, attacked Jerusalem during the Crusades. We leave now a path on our l., and take one crossing the cemetery of the Armenian and Greek schismatics, noticing on the l., that of the Latins, walled round, then, after walking about 4 min., we reach the site of the

✠ HOUSE OF THE BLESSED VIRGIN where after the

<sup>1</sup> More probably the Upper City. C. R.

Crucifixion, a tradition says, St. John and Our Lady dwelt, and that here Our Lady died in the year 58, at the age of 72 years.<sup>1</sup> The house was converted into an oratory, as Andrew of Crete, who lived in the 8th century, mentions. Several other trustworthy authors speak of it and as late as 1670, an oratory is said to have stood on the spot. The site is now hemmed in by an American cemetery on the N., the Cœnaculum on the E., a small court on the S., and the Greek cemetery on the W. It has always been held in veneration by Christians. It is now marked by no sanctuary, and not even by a building, only by a bit of wall and two stones with crosses on them. Leaving this site we proceed E. to some houses amid which stands the

✠ CŒNACULUM (Neby-Daoud) which must ever deeply interest the pilgrim, for here, by order of their Divine Master, the Apostles went to make all ready for keeping the Pasch; here Our Lord washed their feet; here He instituted the Sacrament of the Holy Eucharist and the Priesthood; here He foretold Judas' treachery, here He held that sublime discourse recorded by St. John in his Gospel; here He appeared oftentimes after His Resurrection, and here the Holy Ghost descended on that first Whit Sunday. A tradition says the house belonged to Joseph of Arimathea and in Our Lord's time had probably two floors, divided each into two parts. The Apostles, having received the Holy Ghost, left Jerusalem to preach the Gospel in Judea, and the Cœnaculum became the place where the early Christians celebrated the Holy

<sup>1</sup> The date of our Blessed Lady's death is very uncertain. C. R.



Mysteries. This, says William of Tyre, is why it has always been regarded as the mother-church. It was not touched during the siege of Titus and St. Epiphanius says it was definitively turned into a church before the reign of Hadrian, who, on entering Jerusalem from Egypt, found all in ruins save a few houses and the church of the Cœnaculum in their midst. Early in the 4th century, St. Helena built a church with an upper storey, over the Cœnaculum, so at least a passage in the writings of St. Cyril of Jerusalem leads us to suppose. According to several writers about the Holy Land, it was to this church that were transferred the relics of St. Stephen, St. Gamaliel, St. Nicodemus, and St. Abibas or Abibon. They were here venerated until 454, when the Empress Eudoxia removed them to a magnificent church she built on the spot where the first martyr was stoned to death. Later this treasure was taken to Constantinople and Rome. The Bordeaux Pilgrim in 333, says that he venerated the Column of the Flagellation in the Cœnaculum. St. Jerome, in a letter to St. Eustochium, says that St. Paula had venerated the same, still stained with blood, in the porch of the church. Arculfus in the 7th, St. Willibald in the 8th, and Bernard the Wise in the 9th century also saw it here. The book *Gesta Dei per Francos* and Sewulf state that in the 11th century, the Cœnaculum was little better than a ruin. It was restored by the Crusaders on its old plan. The lower church had a nave and two aisles, ending each in an apse, the upper church had a dome and a splendid apse to mark where sat Our Lady when the Holy Ghost

descended. Paintings recalling the history of the church adorned it. Until the overthrow of the Latin kingdom in 1187, the church was served by Canons of St. Augustine. The church was then destroyed, and the spot almost wholly abandoned until towards the close of the twelfth century. In 1212, however, Willibrand of Oldenburg found here a large convent belonging to Syrians who were tributaries of the Saracens.

The Friars-Minor, under St. Francis himself, came, it is supposed, to Mount Sion in 1219, and dwelt in a small pilgrims' house near the ancient residence of the Augustinian Canons, to which in 1239 they were allowed to remove by leave of Melek es-Saleh Ismaïl, Sultan of Damascus, brother to Meleh el-Kamel — the Meledin of the historians — the friend of St. Francis. In the following year Melek es-Saleh Ismaïl made an alliance with the Crusaders, to whom he gave Jerusalem and several other towns. Melek es-Saleh Nadgem ed-Dîne Ayoub, Sultan of Egypt, angered by this, called in the Chorasmiens, to make war on his uncle Melek es-Saleh Ismaïl Ayoub. The latter with the Crusaders met the Egyptians and their allies at Gaza, and were beaten and lost Jerusalem and all Syria. All the Christians were driven out of the city. After a brief persecution, the Franciscans were able to return to Mount Sion, and as the Augustinian Canons did not come back, they gave over the Cœnaculum to the friars. They were confirmed in their possession of the sanctuary by Naser Mohammed, Sultan of Egypt and Damascus, in 1333. At the request of the French friar Roger Guérin, Robert of Anjou, king

of Sicily, Naples, and Jerusalem, and his wife, wishing to place the Franciscans in assured possession of the Holy Places, bought them from the Sultan just named for seventeen million of gold pieces, and gave them to the Holy See, on condition that the Franciscans should be their perpetual guardians. This Clement VI. granted by the bull *Nuper carissimi in Christo*, given at Avignon, November 21, 1342. Another bull, beginning *Gratias agamus omnium bonorum largitori*, addressed to the general of the order, is still extant. It was then that the friars built the present church out of the materials of the older edifices, as its columns and capitals prove. In 1355, a rich Florentine lady, Sophia, wife of Philip de Archangelis, wishing to make provision for the sick and for pilgrims, bought land around the Mount Sion convent, and built a large hospital which Innocent IV. placed in charge of the Franciscans. The number of pilgrims yearly increasing, Pope Urban VI., in 1365, allowed ten nuns, under the name of Sisters of St. Martha and of St. Clare, to reside in the hospital. These Franciscan establishments outside Jerusalem suffered much from the attacks of the Bedouins and the vexations of the Mussulmans, who, especially since they had heard that one of the lower chambers of the Cœnaculum contained the Tomb of David, sought to drive out the Christians. Under pretext of honouring the royal prophet, the dervishes and santons, in 1548, began to guard the place, and in three years' time, had succeeded in expelling the friars. The Cœnaculum then became what it still continues — the mosque of Neby-Daoud (the prophet David). Since



then the Franciscans have not been allowed even to celebrate Mass in the church they themselves built and which with its two storeys occupies the site of the primitive church.

VISIT TO THE CENACULUM. Christians are not generally allowed to visit the entire mosque. I will, however, describe all that is positively known about it. Two doors, one on the W. and another on the N., lead into it. The former is the best entry. We cross a stable, then by another door, generally open, descend two steps into an inner court whence on the S. side, an exterior flight of 20 steps, leads up to a small paved terrace where, turning to the l., we reach a door leading into the upper storey, alone accessible to visitors. The storey is divided into two parts, the first being the

CENACULUM OR ROOM OF THE LAST SUPPER, on the spot where Our Lord JESUS-CHRIST made His Apostles priests of the new law and shepherds of the world, where the first great Eucharistic Sacrifice was offered by Jesus-Christ, at once the Divine Priest, and Divine Victim; and where for the first time mankind was allowed to receive the Lamb about to be sacrificed on the Cross.

#### GOSPEL ACCORDING TO ST. LUKE. CHAP. XXII.

Now the feast of unleavened bread, which is called the pasch, was at hand.

2 And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people.

3 And satan entered into Judas who was surnamed Iscariot, one of the twelve.

4 And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the pasch should be killed.

8 And he sent Peter and John, saying: Go and prepare for us the pasch, that we may eat.

9 But they said: Where wilt thou that we prepare?

10 And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in:

11 And you shall say to the good man of the house: The master saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples?

12 And he will shew you a large dining-room furnished: and there prepare.

13 And they going, found as he said to them, and made ready the pasch.

14 And when the hour was come, he sat down and the twelve apostles with him.

15 And he said to them: With desire I have desired to eat this pasch with you before I suffer.

16 For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God.

17 And having taken the chalice, he gave thanks, and said: Take, and divide it among you.

18 For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19 And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me.

20 In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

21 But yet behold, the hand of him that betrayeth me is with me on the table.

22 And the son of man indeed goeth, according to that which is determined: but yet wo to that man by whom he shall be betrayed.

23 And they began to inquire amongst themselves which of them it was that should do this thing.

24 And there was also a strife amongst them, which of them should seem to be greater.

25 And he said to them : The kings of the gentiles lord it over them ; and they that have power over them, are called beneficent.

26 But you not so : but he that is the greater among you, let him become as the younger : and he that is the leader, as he that serveth.

It was in the upper room of the Cœnaculum that Our Saviour appeared to His disciples, first on the evening after His Resurrection, and again, eight days afterwards. Here He gave His Apostles the power of forgiving sins. Here St. Thomas was allowed to touch with his hand the wounds of Our Lord.

# GOSPEL ACCORDING TO ST. JOHN. CHAP. XX.

19 Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, JESUS came and stood in the midst, and said to them : Peace be to you.

20 And when he had said this, he shewed them his hands, and his side. The disciples therefore were glad, when they saw the Lord.

21. He said therefore to them again : Peace be to you. As the Father hath sent me, I also send you.

22. When he had said this, he breathed on them ; and he said to them : Receive ye the Holy Ghost :

23. Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained.

24. Now Thomas, one of the twelve, who is called Didymus, was not with them when JESUS came.

25. The other disciples therefore said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26. And after eight days, again his disciples were within, and Thomas with them. JESUS cometh, the doors being shut, and stood in the midst, and said : Peace be to you.

27. Then he saith to Thomas : Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side ; and be not faithless, but believing.



28. Thomas answered, and said to him : My Lord, and my God.

29. JESUS saith to him : Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed.

30. Many other signs also did JESUS in the sight of his disciples, which are not written in this book.

31. But these are written that you may believe that JESUS is the CHRIST the Son of God : and that believing you may have life in his name.

Here St. Peter addressed the Apostles about replacing Judas.

### ACTS OF THE APOSTLES. CHAP. I.

13 And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude the brother of James.

14. All these were persevering with one mind in prayer with the women, and Mary the mother of JESUS, and with his brethren.

15. In those days Peter rising up in the midst of the brethren, said : (now the number of persons together was about an hundred and twenty,)

16. Men brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended JESUS :

17. Who was numbered with us, and had obtained part of this ministry.

18. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst : and all his bowels gushed out.

19. And it became known to all the inhabitants of Jerusalem : so that the same field was called in their tongue Haceldama, that is to say, The field of blood.

20. For it is written in the book of Psalms : *Let their habitation become desolate, and let there be none to dwell therein. And his bishoprick let another take.*

21. Wherefore of these men who have companied with us, all the time that the Lord JESUS came in and went out among us,

22. Beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24. And praying they said : Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen,

25. To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Here also took place the Descent of the Holy Ghost.

## ACTS OF THE APOSTLES. CHAP. II.

And when the days of the pentecost were accomplished, they were altogether in one place :

2. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

3. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them :

4. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

According to the tradition of the ancients, in this room was instituted the Sacrament of Confirmation; here St. James the Less was chosen Bishop of Jerusalem; and here St. Stephen and six others were ordained deacons (*Acts*, V).

The present chamber measures 45 feet by 29 feet, and is in the Gothic style of the 14th century. There are three windows on the S. side. A Musulman *Mihrab* is cut into the centre of the same wall; opposite to this is a recess with a door always kept closed. Eight steps at the S.E. corner of this chamber lead up to the room over what is called David's Tomb. The room is on the E. side of the Cœnaculum, has over it a cupola, and is

divided within by a thin wall with a door and grated window through which may be seen the rounded bit of modern masonry said to be the prophet's tomb. It is covered with a carpet. Any one wishing to examine it closer can do so only after taking off his shoes, an essential condition for being allowed to enter the inner part of the room. The outer part is a place of prayer for Mohammedans. Returning to the Cœnaculum, we may notice in its S.W. corner, stairs leading down to the ground floor, also divided into two parts, the largest being the chamber of

✱ THE WASHING OF FEET. The public, be it noticed, is never admitted to the ground-floor. It was there that Our Saviour washed the feet of his Apostles.

It is now a vaulted chamber, supported by pillars running E. and W. Being tenanted by Mohammedan women, no Christians are admitted to it. On the E. side of this is the lower chamber, now honoured by Mohammedans as being over

DAVID'S TOMB. The Holy Scriptures tell us distinctly that David was buried in his city — that is Sion (II *Kings* II, 10). In 1310, Marino Sanuto places this tomb near the Cœnaculum. A manuscript of the 14th century, by the Franciscan Poggibonzi, mentions the tomb as being within the boundaries of the Franciscan convent of the Cœnaculum. But it is hard to believe that it is the tomb now honoured by Mohammedans.<sup>1</sup> Leaving

<sup>1</sup>As we have shown elsewhere, the true Sion is to be identified with Acra and not with the upper city in which the Cœnaculum stands and therefore the tomb of David is still to be discovered. C. R.



the Coenaculum we return to the Sion Gate and, leaving it on our l., skirt the city walls until we reach a road to the right which we follow for about 300 yards. We then come to three paths and take that to the l. and go down it about 100 yards, as far as an opening in Solomon's Aqueduct. Continuing along the path, about 80 yards further on, we cross a field and at 15 yards from the path, we reach the

† GROTTO OF ST. PETER'S REPENTANCE, so-called because thither the Apostle retired to bewail his denials, when "going out [he] wept bitterly (*St. Luke*, XXII, 62)." Down to the end of the 12th century, it was enclosed in a church, served by Greek monks, dedicated to St. Peter in *Galllicantu*. Since 1882, the site belongs to Count de Piellat. The grotto, open to the E., in a cultivated field, is all that is to be now seen.

We now re-enter Jerusalem by the Sion Gate, and leaving a street on our l., after walking E. about 5 min., we take another street to the l., passing through the Jewish quarter. We turn down the fourth street to the left as far as a cross street, in which we almost immediately come to the iron gate of the Convent of Syrian Jacobites and their bishop's residence. Immediately on entering it, we notice the site of the

† HOUSE OF MARY, MOTHER OF JOHN, SURNAMED MARK, the disciple of the Apostles, cousin and companion of St. Barnabas, who became eventually Bishop of Phœnicia. It was to this house that St. Peter went when miraculously delivered from prison (*Acts* XII, 1-19). The church built on this

site is uninteresting. Over the altar in a silver frame is a picture said to have been painted by St. Luke. The Syrians point out in the S. wall of the church, a kind of altar, marking the spot, so they assert, where Our Lady was baptised. Leaving the Syrian convent, we retrace our steps and proceed N. past an English hospital, and under a vault, part of which is called St. Peter's Arch (Cantarat mar-Botros), until we reach a cross street where in the middle ages there stood a church dedicated to St. Peter in which was shown the prison in which the Holy Apostle was confined by Herod Agrippa. John of Wurtzburg mentions having said Mass here in 1165. At the end and a little above the level of this street is an arch of coarse stones supposed to be part of the

GENATH GATE of the first and second walls of Jerusalem. We now turn back as far as the first street on the l., passing on the same side the Prussian hospital, and then turn down some steps to the r., into a bazaar running E. and W., which we leave for another running from S. to N. We pass on the r., the Greek

CHURCH OF ST. JOHN THE BAPTIST, where the Greeks keep what they say is part of that Saint's skull, and next turn to the r., and after proceeding about 100 yards, we reach the short vaulted street leading down to the Holy Sepulchre. We may now return as before to the Casa-Nova.

### **Third Walk: Valley of Josaphat and Mount of Olives.**

USEFUL HINTS. This excursion should be made early in the morning, for the church of the Assumption (Our Lady's Tomb)

is closed from about 8 a.m. until a little before sunset. — The Pilgrim should provide himself with a candle and matches for visiting the Tomb of the Prophets. — A backsheesh of  $1\frac{1}{2}$  fr. should be given to the Mohammedan doorkeeper of the mosque over the site of the Ascension. He is generally very obliging; if he is not on the spot, a child may be sent for the key, to whom he will readily give it.

CHIEF OBJECTS OF INTEREST. Church of St. Ann. — The Pool Probatica. — St. Stephen's Gate. — Birket Sitti Miriam. — Valley of Josaphat. — Stoning-place of St. Stephen. — The Brook Kedron. — Basilica of the Assumption. — Grotto of the Agony. — Garden of Gethsemani. — Viri Galilæi. — Zeitoun. — The Ascension. — Bethphage. — The Pater. — The Credo. — Place when Our Lord wept over Jerusalem. — Tomb of the Prophets. — Site of the House of Simon the Pharisee.

Leaving the Casa Nova, we take the same way as on our first walk, until we reach the site of the Scala Santa. About 60 yards beyond that site, we pass under an archway, and on the l., we see some rough hewn stones which some think are remains of the Antonia fortress. Probably they belonged to a monument to the memory of Alexander Janneus. About a 100 yards farther on, we reach the courtyard, on the l., in front of the

CHURCH OF ST. ANN. The house of St. Ann and St. Joachim was from the earliest times held in veneration by the Christians, and was converted into a church, served by hermits from Carmel. St. Helena restored it in the 4th century. Antoninus visited it in 570, and calls it the Basilica of Sta Maria. It was probably after being injured by Chosroes and restored by Justinian, that it was dedicated to St. Ann. It was enlarged on passing into the hands of the Latins. The Crusaders found only two or three nuns dwelling at this sanctuary, but when Queen Arda, wife of Baldwin I., took the



veil, St. Ann's became a large and wealthy monastery. About 1144, Judith, daughter of Baldwin II., took the veil and dwelt here until she became superior of the convent at Bethania. Saladin turned the convent into a richly endowed school for doctors of Islamism, and named it Salahiêh. The school was abandoned in the 15th century, and the convent fell into ruins. The church remained standing, and in 1842, Tayar, Pasha of Jerusalem, began to alter its tower into a minaret, and the Mohammedans made this a pretext for saying that the church was a mosque. After this, the Franciscans could for a time only obtain leave to say Mass in the church on payment of double the ordinary backsheesh. Happily after the Crimean War, the Sultan Abdul-Medjid gave the church and surrounding property to the French who restored the church and built a fine house near it, and gave them to Cardinal Lavigerie. His Eminence has here established some of his missionaries of Notre Dame d'Afrique. They take boarders, those who are destined for the priesthood among the United Greeks, being accepted free. The church which stands alone, has been carefully restored by the architect Mauss. The facade, at the W. end, is more richly decorated than the rest of the exterior. Over the door is still to be seen an Arabic inscription mentioning that the church had been turned into a Mohammedan school. The details of the principal window are curious and such as are found only in Oriental architecture. The interior of the church is all of stone, very plain, and measures 110 feet in length by 58 in

breadth. The W. end of the church seems to have been lengthened, probably in the time of the Crusaders. In the middle of the aisle is a staircase with a stone balustrade leading down to the crypt, cut in the rock. This crypt is very irregular in shape, at the end of it there is an altar, very plain in style, said to mark the

✱ BIRTHPLACE OF OUR LADY. There is a smaller altar near it. William of Tyre formally asserts that here was the house of St. Joachim and St. Ann, and that here took place the Immaculate Conception and Birth of the Blessed Virgin Mary. The crypt was long closed against Christians, but in the 15th century, the Franciscans obtained a firman allowing them to say Mass here from time to time.

There are four opinions respecting the birthplace of Our Lady. Some say that the Blessed Virgin was born at Sephoris; others say at Bethlehem; others again at Nazareth, while the Eastern tradition says that her birthplace was Jerusalem. The claims of Sephoris and Bethlehem are so feeble as not to merit discussion. The western tradition is that Our Lady was born at Nazareth, in the *Santa Casa* now at Loretto, and this tradition has been supported by several Sovereign Pontiffs, such as Julius II., Sixtus V., Innocent XI., and Pius IX. In the Bull of Julius II. in which he says that the *Santa Casa* at Loretto was the place, not of the birth but of the Immaculate Conception, the Pope takes care to add *ut pie creditur*. This shows the sense in which the western tradition is accepted. It is a pious belief, not a certainty.

The bulls of the Sovereign Pontiffs have left the question open, "as difficult a question as ever existed," remarks Mgr. Mislin who inclines to the western tradition, "and one which probably will never in a historical sense, be solved."

During the long years the author of this book has dwelt in Jerusalem and travelled up and down the Holy Land, he has found the Easterns unanimous in declaring that Our Lady was born in Jerusalem. Mgr. Mislin admits that this is the eastern tradition, and that some western writers have accepted it. Andrew of Crete who lived in the 8th century, in a sermon on the Nativity refers to the assiduity with which Our Lady's parents attended the Temple, "assiduity" remarks his Latin translator, Francis Combefis, archbishop of Crete, "not difficult, since they dwelt at Jerusalem, on the spot where tradition says Our Lady was born."<sup>1</sup> The eastern tradition undoubtedly asserts that this house was near the Pool Probatica — a tradition that the Franciscans received on first coming to the Holy Land and to which they have ever since been attached. Among its supporters is Quaresmius who died in 1660. The Revelations of St. Bridget of Sweden who for four months dwelt with her sons in Jerusalem, seem to favour the eastern tradition. Poggibonzi in 1345, the first Franciscan who wrote about the Holy Land; William of Baldensel, a traveller of the year 1330; Nicholas Pipino, the most learned of all the pilgrims in the 14th century; all mention the eastern tradition.

<sup>1</sup> ANDRÉ CRET. in *Nativ. B. M. Oratio* I. Migne, Patrol. gr. XLVIII, col. 818.



In the 13th century, Cardinal de Vitri, bishop of St. Jean d'Acre, and William, archbishop of Tyre, relate that when the Crusaders entered Jerusalem in 1099, they found the monastery of St. Ann desecrated. Hearing that it was the *birthplace of Mary*, they purified the church and reopened it. William of Tyre's authority is great. He was chancellor of the Latin kingdom, secretary of the Lateran Council, the earliest historian of the Crusaders, and one of the most learned men of his times. In 1185, a Greek traveller, John Phocas, says in the 24th chapter of his travels, that near the gate going out to Gethsemani, is the church of St. Joachim and St. Ann where the Immaculate Virgin came into the world. Going back to the time of the Saracen domination, we find in the ninth century, Bernard, the French pilgrim, stating that the Blessed Virgin was born at Jerusalem. St. John of Damascus who, after having lived at Mar Sabas whence he most probably often visited Jerusalem, died in 710, in his "Orthodox Faith," says that the Mother of God "was born in the house of Joachim near the Probatica." In his two sermons for the Nativity of Our Lady, he says: *Nata est nobis Dei Mater in Sancta Probatica.* The Roman Breviary has taken his words and inserted them in the office of the Feast of Our Lady's Presentation. In the 7th century, Sophronius, Patriarch of Jerusalem, relates in poetical terms, the eastern tradition. Theodosius in 530, speaks of a church of Our Lady being near the Pool Probatica. Synesius, bishop of Ptolomais, in 385, affirms that the Blessed Virgin was born in Jerusalem. Such, in brief, is what may, be said

in support of the eastern tradition that the crypt of St. Ann's at Jerusalem was Our Lady's birthplace. A plenary indulgence, confirmed by Pope Benedict XIII., has been from time immemorial attached to this crypt. On the N.W. side of the entrance to the church of St. Ann is the

† POOL PROBATICA in which, some are of opinion, that the animals, sacrificed in the Temple, were washed.<sup>1</sup> Some say it was formerly a spring which is impossible. It was here that JESUS cured the infirm man.<sup>2</sup>

<sup>1</sup> I agree with M. Victor Guérin in thinking that the victims were not washed in the Pond of Bethsaida (house of mercy) the pool of miracles — but in that other pool situated some 80 yards S. of St. Ann's church, now being filled up.

<sup>2</sup> For some centuries, a doubt has existed about this being the Pool of Bethsaida. All however agree that Bethsaida, i.e. house of mercy, was, as Antonine the Martyr says, as far back as 570, close to St. Ann's. St. John's Gospel shows that the Pool and this "house of mercy" with its "five porches" were close together. After Judaism had ceased to be the true religion, the Pool may have lost its healing powers, and, little by little, have been filled up. In the 11th century it was rediscovered and its waters used by the Crusaders. When St. Ann's fell into the hands of the Mussulmans, the Pool became inaccessible to Christians, but its site was not forgotten. Unfortunately there were two pools close together and when that nearest the church was filled up, the one further away came to be regarded "as the Pool called Probatica." The French architect Mauss discovered here remains of a more ancient building than the church he restored, and a votive offering from a Roman lady, and, half-way down to the pool which he rediscovered, an old painting too disfigured to say exactly who it represents. It might represent Our Saviour. I have no doubt this was the Pool called Probatica. [Later excavations in 1889 have proved that this is undoubtedly the Pool of Bethsaida. C. R.]

## GOSPEL ACCORDING TO ST. JOHN. CHAP. V.

After these things was a festival day of the Jews, and JESUS went up to Jerusalem.

2 Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethesda, having five porches.

3 In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4 And an Angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

5 And there was a certain man there, that had been eight and thirty years under his infirmity.

6 Him when JESUS had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

7 The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.

8 JESUS saith to him: Arise, take up thy bed, and walk.

9 And immediately the man was made whole: and he took up his bed and walked. And it was the sabbath that day.

10 The Jews therefore said to him that was healed: It is the sabbath, it is not lawful for thee to take up thy bed.

11 He answered them: He that made me whole, he said to me: Take up thy bed, and walk.

12 They asked him, therefore: Who is that man who said to thee: Take up thy bed, and walk?

13 But he who was healed, knew not who it was. For JESUS went aside from the multitude standing in the place.

14 Afterwards JESUS findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

15 And the man went his way, and told the Jews that it was JESUS who had made him whole.

About a minute's walk to the E. of the courtyard of St. Ann's, a little to the r. of the gate of the city, is a half-filled up and quite dry pool which is commonly called Probatica and by some Birket Israel. We now proceed to



ST. STEPHEN'S GATE, called by the Jews the Flock-Gate (II *Esdras*, III, 1), and by the Crusaders, the Gate of the Valley of Josaphat, and by the Mohammedans of to-day Bab-Sitti-Miriam. A little to the left, outside the gate is the pool called Birket-Sitti-Miriam, of no historical interest. Before us, to the E., we now behold the Mount of the Ascension, and beneath us the

† VALLEY OF JOSAPHAT (Wady-Silouan), silent as its tombs, which is probably that called in Holy Writ "the Vale of Save which is the King's Vale." Here Abram victorious was met by the king of Sodom and was blessed by Melchisedech (*Genesis*, XIV, 17), here Absalom erected the pillar to be a monument of his name which was called "the hand of Absalom (II *Kings*, XVIII, 18). David crossed this valley when "walking barefoot and his head covered," he fled from his rebel son (II *Kings*, XVI). In the valley of Josaphat, Asa burned the idols of his mother Maacha (III *Kings*, XV, 13). And it was the same valley Our Saviour often crossed when going to the Mount of Olives and Bethania. And here, according to the prophecy of Joel and by common belief, will take place the Last Judgment. The valley begins on the N.W. side of Jerusalem, and becomes deeper and narrower below Gethsemani, to the S.E. There it unites with the Valley of Ennom, and widens again until at Bir-Ayoub where the two valleys really become one, it becomes extremely narrow and takes the name of Wady en-Nar (valley of fire). Its length is  $2\frac{1}{2}$  miles; its average breadth about one-eighth of a mile. It is bounded on the E. by the Mounts

of Scandal, Olives, and Viri Galilæi; on the N. by Mount Scopus; on the S. by the Potter's Field; on the W. by Bezetha, Moriah, and Ophel. On the side of Jerusalem, the valley is covered with Mohammedan tombs, on that of Olivet with Jewish sepulchres. We now leave the open space outside the St. Stephen's Gate and descend in a S.E. direction a path which about 150 paces down, divides into two. Here on our right is a white rock traditionally pointed out as the

† STONING-PLACE OF ST. STEPHEN.<sup>1</sup> The rock is of limestone, and is distinguishable by a couple of incisions made in it.

#### ACTS OF THE APOSTLES. CHAP. VII.

57 And casting him [Stephen] forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young man whose name was Saul.

<sup>1</sup> According to an ancient tradition the Saint was martyred on the N. side of the city, without the Damascus Gate. A letter from Gamaliel to the priest Lucius distinctly asserts this. The Empress Eudoxia built a Basilica over the spot and placed the tomb of the protomartyr in the crypt. Eudoxia and her grand daughter of the same name, wife of Unric, son of Genseric, were buried in the Basilica. It was so large that in 518, St. Sabas presided over a council of 10,000 ecclesiastics, besides many laymen, within its walls. Destroyed by the Persians in 614, it was never rebuilt. But all the authors of the time of the Crusaders kept alive the tradition of St. Stephen having been stoned on the N. side of the city. The Crusaders built, moreover, a church there in honour of St. Stephen, and M. de Vogüé thinks it was completed in the earlier half of the 12th century. It is mentioned in a deed of sale of the year 1178. Nine years later, it was levelled by the Crusaders for strategical reasons. Pilgrims continued to visit the spot near which the Knights of St. John had the stables of their beasts of burden which some mistook as having been the ancient church. Burchard of Mount Sion mentions that the N. gate of the city was, in his days, called by St. Stephen's name.

58 And they stoned Stephen, invoking, and saying: Lord JESUS, receive my spirit.

59 And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

We continue our descent and cross the Kedron by a stone-bridge. The brook runs from N. to S. but is dry during the greater part of the year, being fed only by the rains of winter. Proceeding directly E. we come to some steps which lead down to the site of the ancient porch of the church of the Assumption. On the N. side of the paved square where stood this porch is the facade of the church. It faces S. and is flanked by two Romanesque buttresses. The large door is finely carved and moulded in pointed style, with four white marble columns. A wall with a narrow doorway has been built in front of the large one, to protect the entrance from attack. The

CHURCH OF THE ASSUMPTION was first erected by St. Helena and Constantine over Our Lady's Tomb. The Caliph Omar when he took Jerusalem in 636, twice came to pray in this church. Arculfus visited the church in the 7th century and says there was a round upper church. Willibald and the Monk Bernard both mention it. In 1100, Godfrey established and richly endowed a monastery of Benedictines here. When this monastery and the upper church were destroyed, the Mohammedans spared the lower church out of respect for the Mother of JESUS. The Fathers of the Holy Land purchased the Tomb of Our Lady, in 1363, from Chahab-ben-Hassan, the Sultan of Cairo, and by the intervention of Queen Joanna of Naples, were authorised to



rebuild the convent, but from want of funds were unable to do so. In the 16th century, a dervish got possession of the keys of the church and would admit none except on payment of a backsheesh. One night he thought he heard Our Lady reproaching him for this, and in alarm he brought back the keys to the Fathers. In the 17th century, the schismatic Greeks took possession of the sanctuary, but were turned out by a firman granted to the French ambassador in 1666. The Franciscans in 1740 were again deprived of this church for a short time. Finally in 1757, in spite of a fresh firman granted to the Comte de Vergennes, ambassador of France, in which this shrine is distinctly mentioned as belonging to the Franciscans, the latter were dispossessed of it by the schismatic Greeks. All the different schismatic bodies celebrate their rites here; even the Mohammedans have a place reserved where they may pray; the Latins alone are not allowed to hold services in the church. The building is probably much the same as it was when first built by St. Helena, except for the restorations made by the Crusaders.

Entering the church, we at once descend a flight of steps leading to the nave. On the r., 21 steps down, is a small chapel containing altars over the † tombs said to be those of St. Joachim and St. Ann. Lower down on the l., is a chapel where a tradition asserts St. Joseph and the aged Simeon were buried. The church has the form of a Latin cross about 100 feet long and 25 broad. The church is in great part excavated in the rock; it is quite plain and very dark, owing to the openings

which once admitted daylight, having been blocked by earth washed down from the hill-side by the rain. On the W. side is an altar belonging to the Copts. On the N., some steps lead up to an underground excavation some 40 feet deep and 10 broad, with a rounded vaulting. On the E. is the chapel, hewn in the rock like the Holy Sepulchre, of

✕ OUR LADY'S TOMB. It has been always held in veneration by Christians and in the 12th century was, as John of Wurtzburg tells us, covered with gold, silver, and white marble. Exteriorly the tomb, in which Our Lady's body was laid before her Assumption, is square with a dome-like top, now covered with heavy antique tapestry. A number of lamps hang around it. An altar against the W. side almost entirely hides the front of the tomb. Two doors, one on the N., the other on the W. side, give access to the little low roofed chapel, just large enough to contain four or five persons. On the E. side is the tomb. Holy Writ is silent about the events that followed the death of Our Lady, but it has always been the common belief of the Church that she was assumed into heaven. As early as 249, a temple at Nocera was turned into a Christian church of the Assumption.<sup>1</sup> In the 4th century, the Empress Pulcheria asked Juvenal, Bishop of Jerusalem, to send her relics of Our Lady, whose body she thought reposed at Gethsemani. The bishop opened the tomb and as he expected found nothing in it, except some wind-

<sup>1</sup> See the abridged French translation from the Italian, by Mgr Constans, of the *Vie de Marie-Agnès-Claire-Steiner*, p. 237.

ing-clothes. He wrote sending these relics to the Empress, reproaching her at the same time for her want of faith in the Assumption. The Empress built a church for these relics at Constantinople. The tomb is a trough-like excavation in the rock, about 3 feet above the floor. The front is covered with common white marble. On leaving this chapel, before us to the E. is the Syrian chapel; on the right, against the N. wall of the transept is the altar of the Greeks; on the S. side of Our Lady's Tomb is the praying-place of the Mussulmans. On leaving the church, we see on our l., a low iron door which opens on a short staircase leading into the

✠ GROTTO OF THE AGONY, where, an ancient tradition says, Our Saviour spent a part of the hours of anguish that preceded His betrayal. Quaresmius says that the early Christians built a church over this grotto which, in St. Jerome's time, was known as St. Saviours's. Sewulf visited it in 1102, and mentions a sanctuary over it. The Crusaders used the grotto as a church dedicated to Our Saviour. Since 1393, the Fathers of the Holy Land daily say Mass in it. The irregularly shaped grotto has kept its natural state; it is about 55 feet in length and its average breadth is about half its length. It is lighted by a hole in the roof. The stars painted on the roof and some mosaic pavement are very old. At the end of the grotto is a high-altar, said to be over the spot where Our Lord prayed.



## GOSPEL ACCORDING TO ST. LUKE. CHAP. XXII.

41 And he was withdrawn away from them a stone's cast; and kneeling down he prayed,

42 Saying: Father, if thou wilt, remove this chalice from me: But yet not my will, but thine be done.

43 And there appeared to him an Angel from heaven strengthening him. And being in an agony, he prayed the longer.

44 And his sweat became as drops of blood trickling down upon the ground.

A number of lamps are constantly kept burning before this altar. Leaving the grotto, we reascend four of the steps by which we entered, then take some steps to the l., and regain the road and continue along it to the l., keeping a garden-wall on our r., until we come to an iron-gate leading into the

GARDEN OF GETHSEMANI, belonging to the Fathers of the Holy Land who in 1848 built a wall around it, and planted it with flowers which they gladly distribute to pilgrims. The Stations of the Cross are placed, since 1873, around the garden. In the centre of the Garden are some very ancient olive trees, said to have stood here in Our Lord's time. Some have cast doubts on this point. Josephus mentions that Titus ordered all trees within a certain distance of the city to be destroyed. But the very fact that these trees stood so close to the walls might have made it impossible for the Romans to destroy them. Granting even that the trunks were cut down, their roots remained which, according to Pliny, never die; the present trees may therefore be offshoots of those of the Garden across the brook Kedron to which, after the Last Supper, Our Lord went with His disciples, as St. John tells

us in his Gospel. It was, says St. Luke, Our Lord's custom to go out to the Mount of Olives. It is certain that these trees have been where they stand since Islam first entered Palestine, for from the earliest times of Islamism in this land, a tax was exacted on every olive tree planted. But these olives have never been taxed and thus can claim at least twelve centuries of existence. In the 17th century they were nine in all; one has died from pilgrims injuring it. These olives being barkless, with few leaves or branches, resemble bits of rock in form and colour. One measures 26 feet in circumference. To keep them vigorous, they are closely clipped, yet yield yearly a good crop. On leaving the Garden, we notice on our r., a path with no outlet, closed in by a semi-circular wall, the spot, ✕ where, according to tradition Judas betrayed Our Lord. The Bordeaux Pilgrim in 333 expressly indicates this spot.

GOSPEL ACCORDING TO ST. MATTHEW. CHAP. XXVI.

47 As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to JESUS, he said: Hail, Rabbi. And he kissed him.

50 And JESUS said to him: Friend, whereto art thou come? Then they came up, and laid hands on JESUS and held him.

In 1868, the Custodian of the Holy Places built the apse-like wall round the fragment of a column that indicates the place where Judas betrayed his Master. In front of the gate of the Garden of Gethsemani, about 5 yards E. of it, is the

† APOSTLE'S ROCK, on which in the 12th century stood an oratory, marking the place where Our Saviour left Peter, James, and John, to watch and pray.

GOSPEL ACCORDING TO ST. MARK. CHAP. XIV.

32 And they come to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray.

33 And he taketh Peter and James and John with him; and he began to fear and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death; stay you here, and watch.

35 And when he was gone forward a little he fell flat on the ground; and he prayed that if it might be, the hour might pass from him:

36 And he saith: Abba, Father, all things are possible to thee, remove this chalice from me, but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And going away again, he prayed, saying the same words.

40 And when he returned he found them again asleep (for their eyes were heavy), and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take *your* rest. It is enough: the hour is come: behold the son of man shall be betrayed into the hands of sinners.

We now begin to ascend the

MOUNT OF OLIVES, the Mount of the Ascension (Djebel-Zeitoun, or Djebel et-Tour) of which such frequent mention is made in the Bible. Here, under the Old Law, the red heifer was annually sacrificed before the Pasch, and its ashes carefully collected and used to prepare the water of expiation with which any man who had touched a corpse was to be made clean.<sup>1</sup> It is of this mount that

<sup>1</sup> Numbers, XIX. St. Hier. ad Eustochium, LXXXVI.



Ezekiel (xi, 23) speaks: "And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city."

Our Saviour often "went unto Mount Olivet." But its supreme glory is that here took place His glorious Ascension. On this account, many holy persons have retired to dwell in solitude on its slopes, among others SS. Melania and Ruffina.

During the siege, Titus encamped his Tenth Legion on Olivet. Tancred came hither to reconnoitre the Holy City, and was attacked by five Saracens, of whom he slew three, and put the others to flight.<sup>1</sup> Thither too the Crusaders went, chanting the Litanies and were encouraged by the words of Peter the Hermit, before assaulting the city.<sup>2</sup> In 1152 while the king of Jerusalem and his chief warriors were away, the Mussulmans encamped on Olivet and sought to surprise Jerusalem. They were beaten off by its inhabitants who killed many. The rest fled towards the Jordan, but fell into the hands of Crusaders returning to the city.<sup>3</sup>

The Mount of Olives is steep; on its top is a village and minaret. It is planted with olives and fig trees. It is 2700 feet above sea-level. The Carmelite nuns have a convent and the Russians some houses and a bell-tower on the mount. There are three pathways leading to the top. The easiest one, which we will follow, starts from the N.E. corner of the Garden of Gethsemani, and about 20 yards from it, runs off to the left from one of the

<sup>1</sup> MICHAUD, *Hist. des Croisades*, i, 381. <sup>2</sup> WILLIAM OF TYRE, viii, xl. <sup>3</sup> *Id.* xvii, 20.

other two paths. Here is the † Rock of Our Lady's Girdle, so called because it is said that here St. Thomas saw the Blessed Virgin being assumed into heaven and that Our Lady let fall her girdle which is now preserved at Prato in Tuscany.

Before reaching the summit of the mountain, the path turns to the r.; on the l. is a triangular patch of ground which a tradition says was the † spot where the Angel Gabriel announced to Our Lady her approaching death. St. Epiphanius, Juvenal, Bishop of Jerusalem, Metaphrastes and Nicephorus mention that this warning was given to Our Lady three days before her death. We next turn to the l., and in 5 minutes reach

MOUNT VIRI GALILÆI (Karm es Saiad) where in the time of the Machabees a fortress is said to have stood. The people of Galilee had here, it seems, an inn they frequented during the festival days of the Jews. Here the event is said to have happened which is described in the <sup>1</sup>

#### ACTS OF THE APOSTLES. CHAP. I.

10 And while they were beholding him going up to heaven, behold two men stood by them in white garments.

11 Who also said: Ye men of Galilee, why stand you looking up to heaven? This JESUS who is taken up from you into heaven, shall so come as you have seen him going into heaven.

12 Then they returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath-day's journey.

<sup>1</sup> It is likely enough that the people of Galilee gave their name to this part of the mount, on account of the use they made of it; it is highly improbable, as some assert, that the words "Ye men of Galilee" were spoken to others than the Apostles, and that on a spot of Our Lord's Ascension.

During the Crusades, there were a Syrian convent and church on this mount. There are now some remains, pavement, two fragments of columns, and a small block of stone with crosses carved on it. We now retrace our steps, and proceeding in a S. direction, we reach, after walking a quarter of a mile, the little village of Et-Tour which crowns the summit of Olivet.

THE RUSSIAN ESTABLISHMENT ON THE MOUNT OF OLIVES. Persons are permitted to visit this establishment, consisting of a chapel, pilgrims' house and lofty bell-tower, begun in 1870, but the works were interrupted by the war between Russia and Turkey, and are hardly as yet completed. The E. hall of the establishment contains an ancient mosaic pavement, with a defaced Greek inscription. The chapel is worthy of a visit on account of its architecture. Near it is a room containing antiquities dug up on the spot. Among these is a mosaic pavement with an Armenian inscription. Beyond are tombs and other antiquities of archæological interest.

THE BASILICA OF THE ASCENSION, to the site of which we now proceed, is surrounded by a wall which forms a kind of court. Eusebius says that St. Helena gave her particular care to the church she erected over the spot of Our Lord's Ascension.<sup>1</sup> St. Jerome speaks of the church several times; St. Paula visited it in the beginning of the 8th century. Chosroes, of course, ruined, and Modestus rebuilt it. Arculfus says it was round and open above.<sup>2</sup> Willibald saw it in the 8th century, and

<sup>1</sup> *Vita Const.* III, 40. <sup>2</sup> S. ARCULF. CXXII.



says that the lustre suspended over the venerated foot prints was protected by a glass covering against wind and rain.<sup>1</sup> Charles the Great established the Benedictines here.<sup>2</sup> In the 12th century, the Basilica was rebuilt by the Crusaders and served by Canons of St. Augustine until their expulsion by the Mohammedans who destroyed the church and replaced it by a mosque. A few basements of columns, to be seen outside the courtyard, are all that remain of the church. The small mosque in the centre of the courtyard now marks the spot of

✠ OUR LORD'S ASCENSION. This is believed to be the true site of this mystery. Here He ascended into heaven in the presence of 120 persons, among whom were the Blessed Virgin and the Eleven Apostles. St. Cyril, catechising the people of Jerusalem about Calvary, says: "I might produce other testimony to the truth of Our Saviour's Ascension, such as the place whence He ascended, the persons present, and the cloud, and the angels that came down to speak to the Apostles and disciples gathered there. The Mount of Olives, placed beneath the cloud which hid Him from their sight, stands there as evidence of the event."

When Wilbrand of Oldenburg visited this spot in 1211, he found that a rich Mussulman had built a small edifice over it, to recall to future ages that hence Issa ascended to heaven. This is probable, for the Mohammedans honour Our Lord under the

<sup>1</sup> DR. VOGUÉ, *les Églises*, etc. p. 319. <sup>2</sup> Lequien, in preface to his ed. of the works of St. John of Damascus; J. DE VITRY, chap. LVII. — *La citez de Iherusalem*, VIII.

name of Issa, as a great prophet, and they say that God wishing to honour Him, admitted Him to heaven without His having died, for they believe that Issa, wishing to punish Judas, gave the latter His own appearance, so that the Jews, mistaking him for Issa, took and crucified him. M. de Vogüé thinks that the mosque may have been built out of materials taken from the older churches, and that it may have been one of the restorations which the Emperor Frederick ordered.<sup>1</sup> The mosque is an octagonal edifice surmounted by a dome supported by eight arches and columns, each flanked by two small pillars of white marble. The capitals also are of white marble, in Romanesque style, two only being adorned with griffins. The bare walls of the mosque are scribbled over with names of pilgrims. Between the centre and S. side of the door is a hard calcareous rock, surrounded by a rectangular frame of white marble measuring 2 feet 6 inches in length, and 20 inches in breadth, and 4 inches in depth and thickness. In the middle of this rock is a foot print which is traditionally said to be the footprint left by Our Lord at the moment of His Ascension. The print only of the left foot is now visible; that of the right foot has been worn away by the devotion of pilgrims, though some have pretended that the footprint shown by the Mohammedans in their mosque el-Aksa was brought from here. Pilgrims sometimes ask in which direction Our Lord faced at the time of His Ascension? St. Cyril says (in his 4th catechetical instruction) positively that Our Lord when mount-

<sup>1</sup> DE VOGÜÉ, *les Églises* etc. P. 318.

ing to heaven looked towards the east. He seemed thereby to renounce Jerusalem and the Jews for other races. As to the authenticity of the footprint, may we not believe with many holy and learned men, that it was easy for Him Who ascended to heaven, to leave an imprint of His feet on the hard rock, even were it at the time covered with soil?

Every year, by paying *backsheesh*, on the eve of the Ascension, the Franciscan Fathers are allowed to come in a body to the mosque, which they decorate with tapestries, and erect within it two altars. They celebrate here the divine offices both on the eve and on the feast itself. They are in the same way allowed occasionally to say Mass in the mosque during the course of the year. Since 1860, the Greek and Armenian schismatics have been allowed to hold their services on the feast at altars erected in the courtyard of the mosque.

On leaving the mosque, to the l. stands the house of the dervish who for a *backsheesh* will allow the pilgrim to ascend the minaret — not in a very safe condition — from which a splendid

PANORAMA is to be enjoyed. To the W. we look down into the valley of Josaphat. Across it, are part of the walls of the Temple enclosing the mosques of Omar and el-Aksa, and the whole city of Jerusalem. Beyond the city are visible the Russian colony outside the Jaffa gate, the schools of St. Peter, and, far away on the horizon, Neby-Samuel. To the S.W. are seen the Convent of Elias on the road to Bethlehem, the valley of Rephaim, the Leper's House, the German colony, and the Mount of Evil Counsel; nearer are the



valley of Ennom and the field of Haceldama. To the S. rise the Mount of Scandal, a continuation of Olivet, and the Mount of the Franks. To the E. the desert of Judea stretches away to the Jordan and Dead Sea; beyond, the wall-like range of mountains on the E. shore of that sea. The S. portion of this range forms the Mountains of Moab; the E.S.E. portion between the Jabbok and the Arnon belonged to the tribe of Ruben; the N.E. portion to the tribe of Gad, and to the half-tribe of Manasses, including the land of Galaad. Lastly, to the N. stands out a considerable portion of the mountains of the tribe of Ephraim.

On leaving the minaret we retrace our steps until we come to a stony road descending S. On the l. of this may be seen some remains of the ancient convent of the Canons of St. Augustine. At the S.W. corner of these is a door, facing W., which leads into the

† GROTTTO OF ST. PELAGIA consisting of two bare chambers, once an oratory; in the inner one is a sarcophagus. The Mussulmans call the inner chamber *Quabre Situa Raba*, holding it in great veneration, and keeping it generally closed. The Jews call it the sepulchre of the *Prophetess Choulda*. It was to this grotto, the actress Margaret came from Antioch after she had been converted from a life of sin, by St. Nonnus, to spend the rest of her days in prayer and penance. She died and was buried in this grotto, in the fifth century, and is honoured by the Church under the name of St. Pelagia. Leaving the grotto, we continue our descent until we reach the Bethania road which we follow to the

l., in S.E. direction, until we reach the S.E. corner of the wall round the Carmelite Convent whence we get a glimpse of the Dead Sea, and look down into a steep, deep, narrow valley (the Wady Abdallah); we now take a path leading towards the S.E. and in about 7 min. reach

BETHPHAGE<sup>1</sup> once a Levitical village, destroyed probably at the time of the siege of Jerusalem by Titus. Tradition has kept alive its name and points out its site as that of the village where our Lord prepared to make his triumphal entry, in fulfilment of the prophecy,<sup>2</sup> into Jerusalem. Bethphage early possessed a chapel, destroyed by Chosroes: its ruins were restored by the Crusaders, and at the request of Godfrey de Bouillon, the Latin Patriarch instituted a yearly procession on Palm Sunday.<sup>3</sup> The Crusader's church was ruined, and the stone which Our Saviour is said to have used in mounting the ass, was buried under the ruins until 1876, when the site was bought and built

<sup>1</sup> Bethphage signifies "house at the mouth of the valleys." St. Jerome however translates the name by *villam sacerdotium maxillarum*; others render it by the words *domus fructuum*. Its situation favours the first version. <sup>2</sup> Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD, THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt, the foal of an ass (Zach. ix, 9). <sup>3</sup> On that day, a priest, appointed by the king of Jerusalem, went out with twelve others belonging to the Basilica of the Holy Sepulchre, to Bethphage. There the priest mounted on an ass, and rode into Jerusalem, accompanied by the other priests on foot and a great number of the laity. This ceremony concluded with solemn Mass at the Holy Sepulchre. Interrupted for a time when the Crusaders departed, this pious custom was revived by the Franciscans, but in 1563, the Jews bribed the Pasha to suppress the procession.

over by the Franciscans. The guardian of the house will readily admit pilgrims to see the stone. It is a rough square block, about four cubic feet in size. It is limestone of the locality, called *nâre* by the Arabs. It has been covered with paintings and inscriptions; on its N. side a castle, a group of men, a she-ass, and its foal; on its E. side, several persons bearing palms and the words HIC EST... IN DIEBUS... M..., which some suggest should be read: *Hic est pictus in diebus... mensis*, signifying when the paintings on the stone were made. On the S. side, the raising to life of Lazarus is depicted; on the W. side, is an inscription of four lines. The first line has only one word legible, BETHPHAGEN; the second line contains a number of letters abbreviated or inserted, VCvASN DVCTOsAIHEROSOLIMA. The following reading has been suggested for this inscription: *pull[um] cu[m] as[i]na ductos a Iherosolima*. The fourth line is best preserved and has this inscription: BERNARDI WILARDI DE BORDA FOK or FOR[T]. On the upper face of the stone only a few scattered letters remain visible. This stone, prior to the Crusades, is only mentioned by Bernard the Monk who, writing in 865, says: — "On the eastern (western?) slope of the Mount of Olives, is shown a marble slab where the Saviour mounted on the colt of an ass." During the epoch of the Crusades, frequent mention is made of the stone. The paintings on it are perhaps of the 12th century. They have been a good deal injured, the stone having been left, after its discovery, exposed to the weather during two years. They have now been



varnished in order to preserve them, and the stone surrounded with a wrought iron railing. The building that shelters it stands on the site of the old chapel. Its floor is the levelled rock, once covered with mosaics. Of the ruins, it is easy to distinguish between what belonged to the earlier chapel and what to that of the Crusaders. The stones of the former are coarse and roughly hewn, those of the latter are carefully cut, with fine diagonal streaks, in the manner characteristic of masonry work in the middle ages. <sup>1</sup>

The fulfilment of the prophecy of Zacharias is described in

#### THE GOSPEL ACCORDING TO ST. MARK. CHAP. XI.

And when they were drawing near to Jerusalem and to Bethania at the mount of olives, he sendeth two of his disciples,

2 And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3 And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way, they found the colt tied before the gate without in the meeting of two ways: and they loose him.

5 And some of them that stood there, said to them: What do you loosing the colt?

6 Who said to them as JESUS had commanded them: and they let him go with them.

7 And they brought the colt to JESUS; and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9 And they that went before and they that followed, cried, saying: *Hosannah, blessed is he that cometh in the name of the Lord:*

<sup>1</sup> See on this subject M. Ch. Clermont-Ganneau's report in the *Quarterly Statement of the Palestine Exploration Fund* for April 1874. Pp, 91, 92, 93.

10 *Blessed be the kingdom of our father David that cometh: Hosannah in the highest.*

11 And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.

TOMB OF ST. THECLA. On the E. side of the present building at Bethphage, in what was the apse of the old chapel a crypt was discovered. Theodosius says St. Thecla was buried at Bethphage; <sup>1</sup> a fragment of column before one of the six sepulchres in this crypt may have marked her resting-place. But what St. Thecla is here referred to? Perhaps the one mentioned in the Roman Martyrology on Aug. 19, as having been martyred at Gaza in Palestine in 304.

We now return to the Carmelite Convent to which the entry is by a gate of open iron-work. This is known as the

PLACE OF THE PATER, the spot where it is said that Our Lord taught His disciples the best of all prayers <sup>2</sup> (*St. Luke*, XI, 1-13). According to Comte Riant's *Pélerinages des Scandinaves*, a church stood on the Place of the Pater which Swein, bishop of Wiburg, and his brother Eskil pulled down and rebuilt in a nobler fashion. They had come together to Jerusalem, and shortly after their arrival, being both at the point of death, they bequeathed all their worldly goods to this church, and dying, they were buried within this church in 1152.

<sup>1</sup> Archidiaconus THEODOSIUS, *De situ Terræ Sanctæ*. P. 88 (6th century). <sup>2</sup> The continuator of WILLIAM OF TYRE, p. 909. It should be remembered that Our Lord taught the *Pater* on two occasions, once here on Olivet, and once in His Sermon on the Mount in Galilee. C. R.

Hardly a vestige of the ancient church remained when, in 1869, the Princesse de la Tour d'Auvergne erected a church and cloister on the site. In 1876 she established the Carmelites here.

On entering, we see to the E. the building of the *Pater*, a flat square temple-like edifice. We cross a pleasant courtyard planted with flowers, ascend eight steps and come to a porch with a cupola and cross over it. The door by which to enter, is some thirty paces to the N.E. of the steps and has over it the words, *Carmel du Pater*. It leads into an uncovered passage, with another gate of open iron work, through which we reach a rectangular cloister composed of covered galleries supported by pointed arches and square columns. On the walls of this cloister is painted in enamel Our Lord's Prayer in thirty-two languages. There is a door to each side of this cloister, that on the N. leading into the porch just mentioned under which are kept some antiquities found on the spot. The door on the S. side opens into a mortuary chamber in which is a sarcophagus given by Napoleon III., and destined to receive the remains of the Princess. It is surmounted by a white marble statue of the Princess after death. The E. door opens into the

✠ CHURCH OF THE PATER, not a very remarkable building, in charge of the chaplain of the Carmelite nuns. On leaving the cloister, about 80 yards off, at the corner of the courtyard of the Carmelite Convent, we enter by a door and reach some stairs leading to the place where the Apostles, according to a tradition, are said to have composed the

† CREDO. Quaresmius says that a church dedicated



to St. Mark stood here and, about fifty years ago, there were some remains of it left, with twelve niches for statues of the twelve Apostles; but its stones have been sold by the Turks to the Jews, to be used for tombstones. The present chapel of the *Credo* was formerly a cistern and very likely was once the crypt of the church. Its altar has before it a screen painted with figures of the Twelve Apostles, each holding a scroll with the particular article of the *Credo* attributed to each, inscribed on it. We leave this chapel and repassing the iron gateway by which we first entered, we turn to the right and then take the first pathway to the left, and after descending about 200 yards, we reach the spot traditionally indicated as that where Our Saviour

† WEPT OVER JERUSALEM, as described in the following verses from the

#### GOSPEL ACCORDING TO ST. LUKE. CHAP. XIX.

41 And when he drew near, seeing the city, he wept over it, saying:

42 If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes.

43 For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side.

44 And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

An author of the 9th century seems to indicate that a church dedicated to St. John stood on this spot.<sup>1</sup> The church that undoubtedly stood here

<sup>1</sup> BERNARDUS MONACHUS N. 13. BONIFACII STEPHANII RAGUSINI  
*liber de Perenni cultu Terrae Sanctae*, p. 151.

and which was known under the touching title of *Dominus flevit*, is now replaced by a half ruined mosque called Mansourieh. From here we must return to the entrance of the *Pater* establishment and continuing along the same road to the S. we come to a wall of loose stones about 170 yards beyond. We cross this wall at its N.E. angle and proceed some thirty paces to the S.W. where an opening in the ground in the midst of a cultivated field leads into the

† TOMBS OF THE PROPHETS (Coubour el-Enbia) probably the tombs made by the Jews for the prophets they had slain and to which Our Lord refers: "Wo to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres (*St. Luke*, xi, 47, 48.)" Who the prophets were who were buried here we know not.

St. Epiphanius says<sup>1</sup> that there was at Jerusalem a monument called the Sepulchre of the Priests where two prophets, Aggeus and Zacharias, were buried. This may be the present tomb. It is also supposed to be the *Columbarium* to which Josephus refers in describing the wall drawn by the Romans to shut in the Jews.<sup>2</sup> This tomb is cut in the rock and its entrance being flush with the ground, is not easily found. We must descend three steps and then almost crawl along until we reach a circular space that, at an unknown date, must have been used for a cistern. It is lighted from above. Still stooping we enter the tomb, semi-

<sup>1</sup> *Contra haereses*, p. 580. <sup>2</sup> *De Bel. Jud.* v, 32.

circular in shape, with 36 niches for bodies cut, like ovens, in the rock.

On leaving this tomb, we turn again N., re-cross the wall, turn to the l., following the path down the Mount of Olives, leaving all other paths on our l., until we regain our former road that passes along the wall of the Garden of Gethsemani; at the corner of this wall we turn to the l., along, the Bethania road and descend, by the first path to the r., to the brook Kedron. This road forms part of the "Way of the Captivity." At a point 65 yards N. of the Tomb of Absalom, is the † spot traditionally said to be that where Our Lord left eight of His Apostles when He went to pray in the Garden of Gethsemani.

#### GOSPEL ACCORDING TO ST. MATTHEW. CHAP. XXVI.

30 And a hymn being said, they went out unto mount Olivet.

31 Then JESUS saith to them: All you shall be scandalized in me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed.*

32 But after I shall be risen again, I will go before you into Galilee.

33 And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.

34 JESUS said to him, Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice.

35 Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then JESUS came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray.

If an oratory ever existed here, it has long ago disappeared. Crossing the Kedron, we make our way into the city by St. Stephen's Gate, pass St. Ann's church, then take the second street to the r.,



and at the N. end of the street, we enter by a doorway on our r. the pretended site of the

HOUSE OF SIMON THE PHARISEE where Mary Magdalen anointed the feet of Our Saviour (*St. Luke*, vii, 36, 50).<sup>1</sup> From here, we return down the street, then turning to the r., reach the Via Dolorosa, and so back to the Casa Nova.

### Fourth Walk: Valley of Gehenna.

USEFUL HINTS. If this walk be taken in the morning, it will be well to start at 7 a.m., so as to be back before the heat of the day begins. If it be taken in the afternoon, a start should be made between three and four o'clock. This excursion can be made on foot or on horseback.

CHIEF OBJECTS OF INTEREST. Tower of Hananeel. — The Golden Gate. — Tomb of Absalom. — Tomb of Josaphat. — Tomb of St. James the Less. — Tomb of Zacharias. — Fountain of Siloe. — Pool of Siloe. — Bir-Ayoub. — Leper's House. — Refuge of the Apostles. — The Field Hacedama. — The Mount of Evil Counsel. — Solomon's Aqueduct. — Jaffa Gate.

Setting out from St. Stephen's Gate, immediately on quitting the city, we turn to the r., passing along the city-wall, through a Mohammedan cemetery, above the valley of Josaphat. About 70 paces from the gate, just where the road makes a slight bend, stands, on the r., the

TOWER OF HANANEEL (II *Esdras*, iii, 1.) in which there is a remarkably large stone, more than 22 feet long, 6 broad, and 3 deep. The tower has a spiral staircase within, leading down to an underground cavity, with three openings to drain it. We keep

<sup>1</sup> The authenticity of this site has never seemed certain (1) because it is not mentioned as existing in Jerusalem before the epoch of the Crusaders, and (2) because in reading the Gospel, it would seem that the repast in Simon the Pharisee's house must have taken place at Naim.

on under the walls which here form part of the ancient walls of Solomon's Temple. The masonry is of various epochs, the stones being of different dimensions, some fifteen feet long. While passing across the Mussulman cemetery, we are frequently reminded of Our Lord's words: "Wo to you Scribes and Pharisees, hypocrites: because you are like to whited sepulchres which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness" (*St. Matt.* xxiii, 27). In the East, it is still the custom to bury without coffins. Various tombstones are used to cover the graves; but of all the most frequent are ones made by building together rough-hewn stones. The relatives proceed to the grave a day or two after the burial, when the ground has settled. A mason then places the stones over the grave and finally whitens them over with lime. Putrifaction rapidly takes place in the heated earth and endures no longer than the whiteness of the tomb which is washed away by the winter's rain. We thus see the exactitude of Our Lord's simile, in its smallest details. While the sepulchre appears most fair without, it is most foul within. About one eighth of a mile from St. Stephen's Gate, we reach the

✠ GOLDEN GATE, probably the "Beautiful Gate." It is traditionally supposed to be the gate by which Our Saviour made His triumphal entry into Jerusalem.

#### GOSPEL ACCORDING TO ST. MATTHEW. CHAP. XXI.

7 And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon.

8 And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way:

9 And the multitudes that went before and that followed, cried, saying: *Hosannah to the son of David: Blessed is he that cometh in the name of the Lord: Hosannah in the highest.*

10 And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

11 And the people said: This is JESUS the prophet, from Nazareth of Galilee.

12 And JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves.

13 And he saith to them: It is written: *My house shall be called the house of prayer: but you have made it a den of thieves.*

14 And there came to him the blind, and the lame in the temple; and he healed them.

15 And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying, *Hosannah to the son of David*; were moved with indignation.

16 And said to him: Hearest thou what these say? And JESUS said to them: Yea, have you never read: *Out of the mouth of infants and of sucklings thou hast perfected praise.*

17 And leaving them, he went out of the city into Bethania, and remained there.

When Heraclius had recovered the True Cross, it was through the Golden Gate that he carried it in triumph to Calvary. In the time of the Crusaders, the gate was only opened twice a-year, on Palm Sunday and the Feast of the Exaltation of the Cross. The Mohammedans keep it carefully walled up, because they believe that the Franks will, on a Friday, enter by it and take the city. They are not aware that in closing it they are fulfilling the prophecy of Ezechiel (xliv, 2): "And the Lord said to me: This gate shall be shut: it shall not be opened, and no man shall pass through



it : because the Lord the God of Israel, hath entered in by it, and it shall be shut." The greater part of the Crusaders who fell at the taking of Jerusalem in 1099, were buried near this gate. It dates, according to De Sauley, from the times of Solomon, but its ornaments are the work of Herod the Great. We continue our way under the wall of the esplanade of the Mosque of Omar, as far as its S.E. corner where is to be noticed a part of the wall of

SOLOMON'S PALACE.<sup>1</sup> Immediately above the eleventh layer of stones are two windows facing the E. They were long walled up with small stones, but when the E. wall of the city was restored in 1882, the one to the N. was re-opened and its shape altered to that of an arched window. Lower down, scarcely above the level of the ground, two great blocks of stone project about a foot and a half out of the wall. Another smaller block on the N. side has been re-adjusted. Over it rest two blocks each three feet long, cut exactly as vaulting-stones. Another stone, half as high as

<sup>1</sup> That the "King's house" stood near the Temple is evident from the description of Athalia's death (IV. *Kings* xi), from Ezechiel's reproach to the kings of Juda (XLIII, 8), and from what Achaz did in making an entrance for the king through the walls of the Temple (IV *Kings*, xvi, 18). Its site could not have been on the E. of the Temple, for between the walls of the latter and the Kedron, there is not room for a palace. It was not on the N. side, for Josephus tells us that the area of the Temple was, soon after Solomon's times, enlarged on that side, so that part of the king's house would have been included in the sacred precincts, but this could not have been done. Nor could it have been on Mount Sion to the W. of the Temple, as is shown by a passage in II *Paral.* VIII, II. Nor has any one ever thought of placing Solomon's palace there. The S. and S.E. side of the Temple remains as the only possible site of "the king's house."

these others, formed probably the sill of a window having a balcony facing the Valley of Siloe and the Mount of Olives. On this sill rests an upright stone six feet high and three thick, that divided the window in two, the two openings being as high as the stone and each eight feet in breadth. Even with the sill, and to the left of the window, is another block of stone with two sockets cut into it, destined to keep in place the balustrade of the balcony.<sup>1</sup> We now quit these remains of Solomon's Palace and continuing on our way, descend by the first path to the l., to near a bridge over the Kedron where is shown a

✕ Rock<sup>2</sup> in the bed of the torrent, about 12 feet from the bridge which is said to have received the impress of Our Saviour's hands, knees, and feet when He was thrown down by the rude soldiers who had seized and were dragging Him away from the Garden of Gethsemani. There are on the rock, some scarcely distinguishable imprints, as it were, of feet. From this rock, we pass to the N.E. side of the path, to examine the

TOMB OF ABSALOM, a monument he built in his own lifetime, but having been killed by Joab his body was "cast into a great pit in the forest" to the E. of the Jordan, and nothing shows that it was ever buried in this tomb (II Kings, XVIII, 17). Doubts have been expressed as to this being Absalom's monument. However its distance from the city corresponds to that given by Josephus — two stadia — but the inscription of which he speaks

<sup>1</sup> QUARESMIUS, II, 169. <sup>2</sup> See DE SAULCY, *Voyage autour de la Mer Morte*. P. 288.

has long disappeared.<sup>1</sup> De Saulcy and other learned archæologists think that this is the monument. Considering the respect the Jews always showed to their dead, I cannot think that David would have deprived the son for whom he mourned so bitterly, of his monument. It is a monolith entirely hewn out of the rock. It is ornamented on each of its sides by four pilasters and is surmounted by some rectangular masonry, supporting some more stonework of a bottle-shape, terminating in a cylindrical point, with a great bunch of palms. The monument has an opening on each of its four sides. It was, until M. Clermont-Ganneau caused it to be cleared out in 1874, quite filled with stones thrown into it by the Jews to show their horror at the rebellion of David's son. In the E. wall of the little court of the monument is the

TOMB OF JOSAPHAT. Holy Writ tells us that Josaphat was buried in the city of David (II *Kings*, xx, 24. — III *Kings*, iv, 3). This then may be only a monument erected in memory of the king, or it may be the tomb of Josaphat, son of Ahilud, David's recorder. Since 1869 the tomb has been hidden behind a wall of loose stones. The door is on its W. side. The outer chamber of this tomb has been excavated with great care, covered with stucco and painted. In its W. wall, is a funeral niche. Two inner chambers succeed the

<sup>1</sup> It may have been inscribed on stucco. There is near Siloe a tomb with a Hebraic inscription, illegible, in white letters on a blue groundwork of stucco, with traces of other colours round it.



first, the innermost being under Absalom's Tomb.<sup>1</sup> Proceeding S. about fifty yards we come to the

† TOMB OF ST. JAMES THE LESS. A tradition relates that the Apostle, when he had seen Our Saviour taken by the Jews, took refuge in this tomb and remained here, without food, until Our Lord appeared to him on this spot after the Resurrection. A tomb was a safe hiding-place, for any one that so much as touched it was unclean for seven days. St. Peter made St. James first Bishop of Jerusalem. Instigated by the high-priest, the Jews cast him down from the Temple and slew him. He was buried here; so perhaps were Zebedee, Cleophas, Simon, and Zachary, the father of St. John the Baptist.<sup>2</sup> Until Titus destroyed Jerusalem, this Tomb was famous. Over it stood a chapel whence steps — some still visible — cut in the rock led down to the Tomb. The chapel has totally disappeared and the monument is now used in winter to shelter lambs too young to follow their flocks. Access to it is not easy, though there are two entrances. That on the N. is by steps nearly impacticable, that on the S. is so low, that one must bend and crawl to reach the passage. Over the porch is a Hebrew inscription stating that this is the burial-place of the Beni-Hezir, descendants of Aaron.<sup>3</sup> In the E. wall is the entrance to

<sup>1</sup> During the long years I have dwelt in Jerusalem, this monument has always been closed. Once only I found it open and obtained admission not without difficulty. In one of its chambers I saw a heap of bones and rotting garments; in another was a dead man recently laid there and an odour of death. <sup>2</sup> Antoninus of Piacenza, and the continuator of WILLIAM OF TYRE, p. 511.

<sup>3</sup> DE VOGUÉ, *Temple de Jerusalem*, p. 45.

the sepulchre, which is divided into four parts, containing altogether sixteen shelves and niches for the burial of the dead. On leaving the Tomb by the S. entry, we have before us the

**TOMB OF ZACHARIAS, SON OF BARACHIAS.** Some have thought that Baruch who was killed in the midst of the Temple in A.D. 70, is the personage buried here. It is more probably the tomb of Zacharias, son of Joiada the high-priest, who full of zeal for the glory of God, seeing the people falling into idolatry, went to the Temple and exhorted them not to abandon the true God. But they would not hear him and stoned him to death in the court of the Temple, as king Joas ordered (B.C. 877).<sup>1</sup>

#### GOSPEL ACCORDING TO ST. MATTHEW. CHAP. XXIII.

34 Therefore behold I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city:

35 That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias whom you killed between the temple and the altar.

36 Amen I say to you all these things shall come upon this generation.

37 Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?

38 Behold, your house shall be left to you, desolate.

39 For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

<sup>1</sup> II Paral xxiv, 20. — St. Jerome, Bk. IV. on chapter XXIII of St. Matthew's Gospel.

This Tomb is a square block, surmounted by a sort of pyramid, hewn out of the rock. The door is hidden by the quantities of tombstones that have crowded around this monument. A fig-tree on which Judas is said to have hung himself stood somewhere between this tomb and the village of Siloe.<sup>1</sup> Continuing down the valley, by the side of the Kedron for about 300 yards, we reach, on our l. the foot of the

MOUNT OF SCANDAL, thus called because Solomon scandalised his people by erecting on it temples to false gods. "Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over-against Jerusalem, and for Moloch, the idol of the children of Ammon" (III Kings, xi, 7). This mount is only separated from that of Olives by the road to Bethania. It is nearly bare and rocky, and has only two houses, newly built, on it. To the l. on a second ridge of rocks is a small monument long supposed to be an idol's temple, but more likely an ancient tomb. On the W. slope of the Mount of Scandal stands the village of

SILOE OR SILOAN, a curious cluster of houses rising one above the other and built on rocks and over great caves, used as dwellings and storehouses. Advancing 200 yards to the S. of the stony bed of the Kedron, we come to a ruined mosque, of which only a part of the *mihrab* is left standing. In front of this, to the E., on a level with the first houses of the village of Siloe, is a ridge of rock, at the top of the pathway by which the women of the village descend to draw water from their fountain.

<sup>1</sup> QUARESMIUS II, 282.



Here stands Zohhoueeth, the Zohelethi of the Septuagint, the

ZOHELETH where Adonias gave a banquet to his partisans, intending to proclaim himself king, on the very day that his father David proclaimed Solomon king. On the W. side of the mihrab and near it is the

† FOUNTAIN OF THE BLESSED VIRGIN or of Siloe (Ain-Siloan), the ancient fountain Rogel, on the border between the tribes of Juda and Benjamin (*Josue*. xv, 7). It was here that Jonathan and Achimaas stayed and learned from a maid the counsel that Chusai had given Absalom in his rebellion against David (*II Kings*. xvii, 17). The prophet Isaias speaks of the fountain as a symbol of the house of David when he says: "This people hath cast away the waters of Siloe (viii, 6)." Nehemias, describing how he went out by night to view the wall of Jerusalem, calls this "the dragon-fountain" (*II Esdras*, ii, 13). A tradition asserts that when the Blessed Virgin came to present the Child JESUS in the Temple, she lodged at the house of the aged Simeon, during which time she must often have gone to this fountain. Some have denied that this was the ancient fountain Rogel. These make the Kedron the boundary between the two tribes of Juda and Benjamin. But two passages in *Josue* show that the Kedron could not have formed this boundary (*Josue*, xv, 7. — xviii, 16, 17). As to Bir-Ayoub being the fountain Rogel, it suffices to point out that it is not a fountain but only a well. Moreover it is too far distant from Zoheleth which was, according to

the Bible, close to the fountain Rogel, as it is to-day close to the fountain of Siloe, or as the Mussulmans call it, Ain-Sitti-Miriam. Two flights of steps, cut in the rock, lead down to the spring which is intermittent, and, although Josephus says its waters are sweet, brackish. The water originally flowed into the Kedron; it now runs into an aqueduct that dates probably from the days of Solomon. Esdras calls this the king's aqueduct. The water springs from under the second last of the rock cut steps, and does not come, as was once imagined, from under the site of the Temple nor from the Pool of Siloe. The Vicomte de Terves and myself explored the aqueduct in 1866, and at a later date, it was more carefully examined by Lieutenant Charles Warren, R.E. On quitting the fountain, we continue on for about 12 yards, then turn to the r., and follow the path along the bed of the Kedron. On our l., we have the "Garden of the King" which lower down widens so as to take in the bed of the stream which the people of Siloe, to whom the garden belongs, cultivate during the dry seasons. Each winter the Kedron cuts a fresh way for itself across their plots. Along the same route, about a quarter of a mile from the fountain, is an ancient

RESERVOIR into which the waters of the fountain, having passed by the aqueducts into the Pool of Siloe and thence by a second aqueduct, flow. The women of Siloe wash their linen here and the garrison often draw water from it. The ruins scattered around show that this reservoir must once have been an ornamental fountain. Its overflow

waters the gardens of Siloe, those called by Nehemias the King's Garden (II *Esdras*, III, 15). This is the only spot near Jerusalem where vegetables can be grown all the year round. This reservoir is situated at the S.E. point of the hill of Ophel on which king Joatham erected several buildings. A very steep pathway runs down the hill to the reservoir. At this point may have stood "the gate of the fountain" (IV *Kings*, xxv, 4. — II *Esdras*, II, 14; III, 14, 15). About six yards from here is Solomon's Pond (Birket el-Gamra), cut in the rock and now turned into a vegetable garden. A hundred paces to the W. of this and at the S.W. extremity of Ophel is the

✠ POOL OF SILOE where JESUS cured the man who was blind from his birth.

# GOSPEL ACCORDING TO ST. JOHN. CHAP. IX.

And Jesus passing by, saw a man who was blind from his birth:

2 And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

3 JESUS answered: Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, whilst it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes.

7 And said to him: Go; wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing.

8 The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he.

9 But others said: No, but he is like him. But he said: I am he.



19 They said therefore to him: How were thy eyes opened?

11 He answered: That man that is called Jesus, made clay and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see.

After Our Lord's Resurrection, the man born blind, St. Sidonius, accompanied Lazarus and his companions, among whom was St. Maximin, to France, and his relics are kept in the crypt of the church of St. Maximin, in the department of Var.

Not far from the Pool of Siloe must have stood the Tower of Siloe whose fall killed eighteen men, as we learn from Our Lord's words (*St. Luke*, XII, 4). In the early ages of Christianity, many came to the Pool of Siloe, to bathe and be cured of different diseases. A church was built on the spot, dedicated to the Saviour-Enlightener. The bath inside this church was surrounded by a balustrade, and divided into two parts, one for women, the other for men. An opening in the Pool allowed its waters to run into the bath whence they flowed into the King's Garden.<sup>1</sup> According to John Phocas, the church no longer existed in the 12th century.<sup>2</sup> A few broken columns in the E. wall of the Pool are all that remain of it now. The Pool is open to the sky and is about 50 feet long by 12 broad. On its N. side is an arcade and ruined steps leading down to a small basin into which the aqueduct, here 25 feet high, from the Fountain of Siloe, empties itself. In 1881, a Hebrew inscription in Phœnician characters was found inside the aqueduct, recording particulars

<sup>1</sup> See *Le Pelerin de Bordeaux*; ANTONINUS MARTYR; BONIFACE OF RAGUSA, *Peren-cul*, T.S. Bk. II. <sup>2</sup> DE VOGUÉ, *Les Eglises de Terre Sainte*, p. 232.

about the making of the conduit, mentioning that the latter was 1200 cubits long. To the S.W. of the Pool is a steep path spoken of in Holy Writ as "the steps that go down from the city of David" (II *Esdras*, II, 15). Some steps cut in the rock are still visible. From here we proceed, keeping Solomon's Pool on our l., about 100 yards, to the S.E. corner of this pool, where tradition places the spot of the

† MARTYRDOM OF THE PROPHET ISAIAS. He is believed to have been buried near here.<sup>1</sup> An artificial mound, on which grows a white mulberry tree, is thought to mark the place of martyrdom. We continue our walk from here for about a quarter of a mile, first in a S., then in a E. direction, passing the entrance to the valley of Ennom on our r., and we come to two small buildings at the extremity of the King's Garden and of the valley of Josaphat. One is a Mohammedan oratory, the other covers the well which the natives call

† BIR-AYOUB in which, it is said, the Israelites hid, by order of Jeremias, the sacred fire, before they went into captivity at Babylon. Seventy years later, some of the posterity of the priests that had hid it came and sought it, but found no fire, but thick water. Nehemias ordered them to draw it up and he sprinkled with it the wood and the sacrifices thereon. This done, the sun, until then clouded over, shone out and a great fire was kindled, so that all wondered. When the sacrifice was consumed, Nehemias commanded that the water which was left should be poured out upon the great

<sup>1</sup>ORIGEN. in cap. XXIII Matth. — HIERON. XV in Is.

stones, which done, a flame was kindled from them; but it was consumed by the light that shined from the altar. The king of Persia, hearing of this matter and having diligently examined it, built a temple in proof of it. And Nehemias called it Nephthar, that is, purification; but many called it Nephi (*II Mach. I.*, 19 to 36).

When the Crusaders came, they found the well had been closed by the Saracens. In 1185 there was a great drought, so that Germanus, a charitable inhabitant of Jerusalem who had two large cisterns and who gave the water thereof to the poor, could no longer exercise his charity. He then remembered that an aged man had told him of a well made by Job near Siloe. He sought and found it, and having cleared it out, he drew abundance of water from it by means of a chain-pump worked by animals, and so he was able to continue his good work of giving drink to the thirsty.<sup>1</sup> The well was then over 300 feet deep. The Crusaders reclosed and concealed it on the approach of Saladin. Its present depth is 94 feet. Its stone sides appear to be very ancient. Its water is abundant, and overflows into the Kedron in the rainy season, and as this is a sure promise of a good harvest for the neighbourhood, the people of Siloe and of Jerusalem rejoice during several days around the overflowing well. Its water is brackish. At 150 yards to the S.E. of this well is the

LEPERS' HOUSE erected in 1875; before that date lepers dwelt inside Jerusalem, their house being placed against the S. wall of the city, just within

<sup>1</sup> The Continuator of WILLIAM OF TYRE. P. 10.



the Sion Gate. The frequent complaints of those living in this part of the city, at length determined the local authorities to move the lepers out to the present establishment which is also a refuge for such lepers as are driven from their homes elsewhere by their families or by their neighbours. Lepers are only tolerated in Palestine at Jerusalem, Ramleh, and Nablous. The establishment is too small for the number of lepers which does not diminish. It is a square stone building, terraced, and divided into five rooms on the ground floor. There are 40 lepers here, of whom two are schismatic Greeks, the rest Mohammedans. They live happily enough together under a sheik who has two wives, both lepers. During the day the lepers beg by the road sides; in the evening they faithfully give over all they have received to the youngest of the sheik's wives who counts the money before them all and divides it equally between them. They believe that Allah would immediately increase the leprosy of any one who acted dishonestly in this matter. Those unable to go out receive their share. The women least affected act as nurses, and prove themselves most devoted. At harvest-time, some of the lepers visit their relations, to receive their part in the harvest. This leper community receives from the government about 80 lbs. of bread daily. As they are now forbidden to enter the city, a man of Siloe fetches the bread for them and supplies the establishment with water. In the times of the Crusaders a Lepers' House was served by the Order of St. Lazarus, and

it had the right to receive yearly a thousand eels from Antioch, in the month of September. <sup>1</sup>

We may now return to the

VALLEY OF ENNOM (Wady er-Rabab or Wady Chournene) which divided the tribes of Juda and Benjamin from one another. Here the unfaithful Israelites worshipped Moloch, offering the idol even human victims, as when Manasses made his sons pass through the fire of Moloch (*II Paral*, xxxiii, 6). It is still called the valley of slaughter or of Gehenna (Djehennom), a name it perhaps took from the prophet Jeremias crying over the wicked city: "And they [the children of Juda] have built the high places of Topheth which is in the valley of the son of Ennom, to burn their sons and their daughters in the fire which I commanded not, nor thought on in my heart. Therefore behold the day shall come, saith the Lord, and it shall no more be called Topheth, nor the valley of the son of Ennom, but the Valley of Slaughter: and they shall bury in Topheth, because there is no place" (*Jeremias*, vii, 31, 32).

The prophet Jeremias came, by God's command, to this valley, accompanied by the elders of the people and the priests, bearing with him a potter's vessel, and, breaking it, he said: — "Thus saith the Lord of hosts: Even so will I break this people, and this city, as the potter's vessel is broken which cannot be made whole again" (*Jeremias*, xix, 11).

<sup>1</sup> *Archives de l'Orient Latin. Fragment d'un cartulaire de l'ordre de S. Lazare en Terre Sainte*, xxxii.

King Josias destroyed Topheth and put an end to the sacrifices there offered to Moloch.<sup>1</sup>

The valley is a deep gorge that seems as if it had been excavated by the hand of man; it runs from the S.E. towards the N.W., and is full of olives and fig-trees. Leaving the valley of Josaphat on our l., we take a path between two walls of loose stones runing up the l. side of the valley of Ennom. In 3 min. we come to a path on our l. which crosses the valley; then we leave another path going down to the l., and ascend seven steps, to the

† RETREAT OF THE APOSTLES, the tomb of Annas and the grotto of St. Onuphrius. This grotto has obtained its name from a tradition that eight of the Apostles retired hither during Our Lord's Passion. The high priest Annas was buried and Onuphrius dwelt in it. Inside, there are several burial-places cut in the rock. Every year on the feast of St. Onuphrius, the schismatic Greeks celebrate services in this grotto which, since 1875, they have closed with an iron gate. There are other caves near here which from the earliest times of

<sup>1</sup> IV *Kings* XXIII, 10. Moloch was a brazen statue with an ox's head and man's hands, hollow within. Around it were seven chapels, as it were, into one of which those entered who came to sacrifice, according as they brought a dove, a sheep, a ram, a calf, a bull, or an ox. But he who came to sacrifice his own child entered the seventh chapel and embraced the idol, as Osee says: "Sacrifice men, ye that adore calves" (XIII, 2). The child was placed before the idol within which a fire was lighted and the statue made red-hot. The victim was then placed in the arms of the idol and to drown its cries, a drum was beaten. Hence the place was called Topheth, a drum. See Rabbi Simeon's Commentary on *Jeremias*, VII.



Christianity down to the 12th century, were inhabited by hermits. There are some unimportant Greek inscriptions of which M. de Saulcy has given exact translations. We now proceed on our way W., and climb a ridge of rock, by means of some steps roughly cut into it, and from its summit, we see a second similar ridge on our l., which we cross to reach the

FIELD OF HACELDAMA. St. Helena sent to Rome a quantity of earth from this field. During the Crusades, the Pisans imitated her example and transported earth from here to the Campo Santo of their city. In 1143, the Patriarch of Jerusalem who had bought the field from the Syrians, gave it to the Knights of St. John. One hundred and forty-three years later, the Dominicans established a hospice here, but being harassed by the infidels, were forced to abandon it and the hospice was entirely destroyed.<sup>1</sup> The field is now untilled and disused. It belongs to the schismatic Armenians. An insignificant ruin, called the Monument of Haceldama, probably built near the potter's kiln of which St. Cyril speaks,<sup>2</sup> marks the Potter's Field bought with the price of Our Saviour's Precious Blood.

#### GOSPEL ACCORDING TO ST. MATTHEW. CHAP. XXVII.

3 Then Judas, ..... repenting himself, brought back the thirty pieces of silver to the chief priests and ancients.

4 Saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter.

<sup>1</sup> ADRICOMIUS, *Descrip. de Jerusalem* No. 216; QUARESMIUS II, 284; FABRI, *Evagatorium in T. S.*, II. 320. <sup>2</sup> XIII *Catech.*

6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.

7 And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers.

8 For this cause that field was called haceldama, that is, the field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.*

10 *And they gave them unto the potter's field, as the Lord appointed to me.*

The ruin once was used as a burial-place by the Knights of St. John. Up a narrow pathway, on the l., is a sepulchre hewn in the rock with a Greek inscription showing that it is the tomb of Thecla, daughter of Marulphus, a German. Continuing along the path to the N. and crossing the valley of Ennom, we leave to the r. a path leading up to Sion and continue along the valley, then proceed about 200 yards along a stony road round the base of Mount Sion. Looking S. we see a hill, forming the S. limit of the valley of Ennom, the

MOUNT OF EVIL COUNSEL, called by the natives Djebel Abu-Tor (mount of the bull's-father). It was, so a tradition relates, in the country-house of Caiphas on this mount that the Jews took counsel how they might put Our Saviour to death (*St. John*, XI, 47-53).

The Mount is not remarkable. We now return to the city along the valley, passing on our r. the Protestant school half-way up Mount Sion. In the garden of the school is a very ancient staircase and part of the Jebusite wall, cut out of the living rock.

We leave the carriage road to Bethlehem on our l. and on the same side is to be seen

BIRKET ES-SULTAN, which is neither of the two pools, one mentioned in the fourth Book of Kings (xviii, 17), the other by Isaias (xxii, 9), as some have thought, but Asouïah, "the pool that was built with great labour" (II *Esdras*, iii, 16). The Crusaders called it Germanus, from one of that name who restored it.<sup>1</sup> It divides the valley of Ennom from that of Gihon. It measures 195 yards in length and 87 in width; it is disused and dried up. Above its S. side passes

SOLOMON'S AQUEDUCT, Kanâte el-Koûffarah, as the Mohammedans call it, that is to say, the aqueduct of the infidels. The Christians attribute its building to the great king, though the Scriptures do not mention it. It may have been of Jebasite origin and restored by Solomon. Pontius Pilate repaired it and built a second between Ain-Ayoub and the Pools of Solomon, to pay for which works he used the treasure of the Temple. The people were offended at this and murmured. Pilate ordered his soldiers to hide sticks under their garments and to surround the crowd of murmurers. At a given signal, the soldiers cudgelled and dispersed the rioters. The Sultan Mameluk el-Melek en Nâzer-Mohamed again restored the aqueduct in the beginning of the 15th century. Its latest restoration was ordered by Izzet, Pasha of Jerusalem. It runs from the Pools of Solomon, about a league S.W. of Bethlehem, to Jerusalem, past the Mount of Evil Counsel, crosses the valley

<sup>1</sup> *Assises de Jerusalem*, P. 531.



of Gihon by nine arches, then round Sion, to the Mosque of Omar and its neighbourhood.

Near Birket es-Sultan is the establishment of Sir Moses Montifiore, founded in 1860, a kind of working-men's quarter for the poor Jews of Jerusalem. Near it, on its N.W. side is a small hill where in the days of Josephus was the

ANCIENT EREBINTHON. There Raymond of Toulouse and the first Crusaders encamped. There, among some houses, is now to be seen a chapel in the rock, formerly dedicated to St. Babylas, now to St. George and used as a mad-house. A chain which is said to have bound St. George while he was being scourged at Lydda, is kept in this chapel which the Greeks say cures the insane who wear it. The Greeks show in this chapel the tomb of St. Damian. A quarter of a mile further on we reach the

JAFFA GATE, at which the Emperor Hadrian placed a marble figure of a hog which Jews were forbidden to approach under pain of death. The gate, as an inscription on it shows, was rebuilt in 1544. Each Sultan, on coming to the throne, remits, through the Pasha of Jerusalem, the key of this gate to the head of the Jewish community in the city, in token that the Jews are free to dwell in and travel through Palestine. A delay or a mere forgetfulness in remitting this key keeps all the Jews prisoners within the walls of the city. Such a delay occurred when the Sultan Abdul-Aziz came to the throne. From this gate, we return to the Casa Nova.

## Fifth Walk: The Wailing-Place of the Jews.

**USEFUL HINTS.** The best day, except during the feast of Tabernacles, for visiting the Wailing-Place of the Jews, is Friday, in the afternoon, when many Jews assemble there. The place should be reached at 3.30 p.m. in winter, and about 5.30 p.m. in summer.

**CHIEF OBJECTS OF INTEREST.** Ancient gate of St. Mary. — Mosque of Omarieh. — Site of the Hospital of the Knights of St. John. — Sites of the three churches of St. Mary. — Tekieh el-Kaseki. — Ain-Sebil. — Bab el-Silseleh. — Mehkemeh. — Wailing-Place of the Jews. — Bab el-Magarbeh. — Great Bazaar. — Pool of Ezechias.

This excursion must be made on foot. On leaving the Casa Nova, we turn immediately down the first street on our r., then take the first to the l., at the end of which is the

**ANCIENT GATE OF ST. MARY** which was pierced by the Crusaders in the walls of the ancient palace of the Bishops, built by Eudoxia, in the middle of the 5th century. It was the residence of the Latin Patriarch in the days of the Crusaders and the palace was connected with the chapel of the Apparition and the Holy Sepulchre by this gate. After the Crusaders had been driven away, it was through it that pilgrims were permitted to enter the Holy Sepulchre, on payment to its Mohammedan keepers. It has been long walled up and nearly concealed by an archway across the street. We now turn to the r., then take the first street on our l., a short one with shops on either side. Where it makes a bend stands the small

**MOSQUE OF OMARIEH**, built in 1216, on part of the site of the church of the Knights of St. John. It was at first called the Cell of Darkah; then

Omarieh, after Omar who here offered a prayer of thanksgiving after his victory over the Christians, instead of in the basilica of the Holy Sepulchre which, had he prayed there, would have been turned into a mosque by his followers, after his departure from the city. Opposite the entrance to the mosque is a door opening on some steps, down which, on the r., is a minaret, erected on the site of the church of the Knights, prior to the year 1466.<sup>1</sup> After passing this, we may notice on our l., the courtyard of the Holy Sepulchre, and on our r., the Greek convent of Gethsemani, built over the entrance to the

HOSPITAL OF ST. JOHN, of the Knights. The Benedictines had here a pilgrims' house, twice devastated, first by Chosroes, then by Hakem. They rebuilt it a third time and called their convent, St. Mary of the Latins; near it they added a hospice for female pilgrims and called it Little St. Mary's. But the number of pilgrims increasing, they, with the help of some rich merchants from Amalfi, founded a third house, to the S., opposite the basilica of the Holy Sepulchre, and placed it under the patronage of St. John the Almoner. Each house had its superior, but the Abbot of St. Mary of the Latins was head over all three. These three houses were happily preserved unharmed during the siege of Jerusalem by the Crusaders in 1099, the hospital being then in charge of a holy man named Gerard of Provence, and Little St. Mary's was under a noble Roman lady named Agnes. When the Latin Kingdom

<sup>1</sup> *Fragments de la chronique de Moudjir-ed-Dyn*, translated from the Arabic by Henry SAUVAIRE. Pp. 163 and 170.



was founded, Gerard with some other pious men, resolved to form a religious order. They put on the religious dress with a white cross on their breasts, made solemn vows to serve the sick and infirm, to give hospitality to pilgrims, to bury strangers who died in the Holy Land. They took St. John the Baptist as their patron and in this wise founded the Order of the Brothers of St. John of Jerusalem which became so celebrated first as Hospitallers, then as Knights of Rhodes and of Malta. In 1187, the knights left Jerusalem for Markab whence five years later, they went to St. Jean d'Acre where with the Knights-Templar and the Teutonic Knights, they resisted the Moham-medans during nearly a century. When the last stronghold of the Crusaders fell, they were the last to leave Palestine and retired with the Christians of that land to Cyprus. They stayed for twenty years at Limasol. In 1309 they took possession of Rhodes. Driven thence by the Turks in 1522, they retired to Malta. Their house in Jerusalem was for some time used as a residence by Saladin who spared the hospital, but its church was desecrated. The hospital was a large building supported by 124 marble columns and 54 stone ones let into its walls, and contained room for 2000 beds. It was used by pilgrims for three centuries, but in the 16th century it became no longer habitable. Little remains of it now except a heap of ruins. Where stood the convent of the Knights is now a ploughed field with some modern buildings around it. At the end of the Gethsemani Convent, we enter by a narrow gateway the street now called

Hâret ed-Dabbaghine, and pass by some houses built in 1882 by the Greeks. About forty yards from the entrance of the street, we come, on our r. to the ruins of the ancient

CONVENT OF ST. MARY MAJOR. Towards the middle of the 11th century, the number of pilgrims so increased, that the convent of St. Mary of the Latins no longer sufficed and another was opened for the crowds of women, who braved all the dangers of the pilgrimage, to visit the Holy Places. The Amalfi merchants built and the nuns of St. Benedict took charge of the new hospital, called Little St. Mary's, to which a church dedicated to St. Mary Magdalen was annexed. All these establishments were known as St. Mary of the Latins. When Gerard founded his order, Agnes, superior of Little St. Mary's, adopted the rules of the Brothers and thus founded the order of the Sisters-Hospitalier. Their convent was then probably named St. Mary Major.<sup>1</sup> Until 1113, both convents remained under the jurisdiction of the Abbot of St. Mary of the Latins, but growing rich and powerful, with the consent of Rome, the Order withdrew from his jurisdiction and that of the Patriarch, under the rule of their second Grand Master, Raymond de Puy. The Order then became a great military and religious power, formidable by its arms, and the extent of its possessions. Its immense establishment in Jerusalem has been for centuries in ruins but there still remains much that is noteworthy. In 1869, the ruins of St. Mary

<sup>1</sup> Sebastis Paul cod. diplom. See WILLIAMS' *Holy City*, II, Supplement, p. 140. It may be objected that nothing is there said about Little St. Mary's becoming St. Mary Major.

Major were given by the Porte to Prussia. Excavations have been made and a large hall has been restored and made into a Protestant place of worship. In visiting the ruins of St. Mary Major the first thing to notice is the

PORCH of which the architecture is deserving of careful examination. Notice particularly some sculpture representing the twelve months of the year. We reach by this porch the

SITE OF THE CHURCH of which sufficient traces remain to show that it must have been a triple aisled edifice with four transepts. On its S. side stood the cloisters which were turned into a caravansary, in the 14th century. The church still stood when Mandeville visited Jerusalem in 1322, and down to the end of the 15th century, the Franciscans used to lodge pilgrims there for whom there was not room enough at the Cœnaculum. Since then the ruins have been called Mar-Hanna (St. John's) by some, by others Mar-Botros (St. Peter's) as having been the site of St. Peter's prison which is highly improbable. The architecture of the cloisters is curious, especially a beautiful Arabic doorway. There are ruins of several large halls around the cloisters especially on their S. side. Some of the cloisters are of comparatively recent date, constructed probably when the place became a caravansary. The masonry shows signs of belonging to constructions of three different epochs. Some seems to belong to the hospice founded by Charles the Great where the Monk Bernard lodged in the 9th century. <sup>1</sup>

<sup>1</sup> BERNARD MONACHUS FRANCUS, C.N. 10.



Returning to the street which we left to visit these ruins, we continue along it to its end. On our r., is the Tinkers' street, a continuation of which is the Souk el-Lahhamine, or meat-market, called in the days of the Crusaders, the street of vegetables. We turn N. and l., and then, almost at once, to the E. again, and pass on our l. by a door which leads to the gate of the

FORUM OF ST. MARY'S CONVENT, a market where merchants exposed their goods for sale on payment of two gold pieces yearly. In the middle ages, it was known as the Syrian Exchange.<sup>1</sup> The remains of the gateway, still visible, were probably part of the entrance to this forum, of which an arcade alone is left standing. It has been at some time or other badly restored. On its S. side, there is an insignificant column ornamented with a Latin cross; on its N. side, there is another column with a fine Corinthian capital, its abacus having in its centre a knot and two birds. About 17 yards N.N.E. of this arcade is a doorstep. According to the *Citez de Jherusalem* (12th century), the street of St. Stephen ran from the N. end of the city to the Syrian Exchange where to the r. was a way into the residence of the Canons of the Holy Sepulchre. This doorstep must have belonged to this entrance and not as some have thought to the Second Wall of the city. There are no traces of fortifications near it, nor are two bits of walls at a little distance from it of sufficient solidity to have formed part of the defences of the city. Surely had they been so weak in his time, so able

<sup>1</sup> *La citez de Jherusalem*, VI. — BERNARDUS MONACH.

a soldier as Titus would have attacked the city at the point where they stood. These walls were probably part of the basilica erected by St. Helena.

The doorstep consists of two large stones which bear marks of the lintels of a double door.

Continuing our way N., we leave two streets close together on our r. and about 65 yards on, we pass on our l. two grey granite columns, re-erected in 1858 by the Russians, to whom the ground on which they stand belongs. It formed part of the site of the ancient basilica of the Holy Sepulchre. We turn E. down the first street to the r., in which we may visit what is commonly called the

HOSPITAL OF ST. HELENA, named by the natives Tekieh el-Kaseki. Its first name probably comes from its standing on the site of the palace of a Jewish convert, Helen who was very charitable to her co-religionists. The present edifice was built by the Sultana Roxelana, the favourite of Soliman, son of Selim, the lawgiver and first Ottoman conqueror of Palestine. Roxelana died in 1557. Formerly the sick were nursed here, and to this day, some poor are still fed at its door. The revenues of Bethlehem, Beit-Djallah, and Siloe, were given by Soliman to support this hospital. The greater part is now the Pasha's Palace. Inside may be seen three great cauldrons of the time of Roxelana, miscalled the Cauldrons of St. Helena. Continuing our way E. we take the first street to the r. which runs from the Damascus Gate along the valley, called by Josephus, the

LARGE RAVINE. The street ascends considerably

at its S. end where the Asmonœan princes filled up the ravine with the ruins of the fortress of Antiochus Epiphanes, in order to unite Mounts Acra and Moriah. At the end of this street, we take one to the l., towards the end of which, on our l., stands a fine fountain called Ain-Sebil, supplied with water from the Sealed Fountain (Ras el-Ain), three leagues S. of Jerusalem. Opposite it stands the Mehkhemeh or Civil Court of Justice. Within it there is another fountain finely ornamented with mosaics, supplied with water from the same source. To the E. near Ain-Sebil is a gate leading into the precincts of the Mosque of Omar, called the

GATE OF THE CHAIN (Bab es-Silseleh). It is prudent not to approach this gate, without permission of the Pasha of Jerusalem, obtainable through a consul, as there is danger otherwise of arousing Mohammedan fanaticism.

Leaving Ain-Sebil, we retrace our steps for about 140 yards and then turn down the first street to the l., and keeping always to that side, after about 4 min. we come to the

WAILING-PLACE OF THE JEWS, a wall before which each Friday the Jews assemble to pray, weep, and chant in sorrowful tones. Once the Jews used to weep over the site of the Temple, but since the Mosque of Omar was built over it, they have to be satisfied with this place — a part of the wall that surrounded Solomon's Temple and now surrounds the mosque. This wall, erected by Solomon or one of his immediate successors, is built of large blocks of stones, measuring from 6 to 9 feet in length.



These blocks are less thick as the wall ascends, so that the wall slopes slightly inwards. Before this wall and to the W. of it, is an open paved space about 30 yards long and 5 broad, bounded on the N. by the Mehhekemeh; on the E. by the wall first described and on the S. by a private house, and on the W. by another house. A gate formerly opened through the wall into the enclosure of the Temple.

Every Friday, except the Friday during the Feast of Tabernacles, those Jews most attached to their religion and their country come to this place to pray, to weep for their sins and to bewail the evils that for nineteen centuries have befallen their nation. They recite or chant

### PSALM LXXVIII.

1 O God, the heathens are come into thy inheritance, they have defiled thy holy temple : they have made Jerusalem as a place to keep fruit.

2 They have given the dead bodies of thy servants to be meat for the fowls of the air : the flesh of thy saints for the beasts of the earth.

3 They have poured out their blood as water, round about Jerusalem, and there was none to bury them.

4 We are become a reproach to our neighbours; a scorn and derision to them that are round about us.

5 How long, O Lord, wilt thou be angry for ever : shall thy zeal be kindled like a fire ?

### Prayers recited or chanted by the Jews.

RABBI. Because of the palace laid waste; PEOPLE. We sit solitary and weep.

RABBI. Because of the Temple destroyed; PEOPLE. We sit, etc.

RABBI. Because of the walls thrown down; PEOPLE. We sit, etc.

RABBI. Because of our departed glory; PEOPLE. We sit, etc.

RABBI. Because of our great men who have perished; PEOPLE. We sit, etc.

RABBI. Because of the precious stone burned; PEOPLE. We sit, etc.

RABBI. Because of our priests who have stumbled; PEOPLE. We sit, etc.

RABBI. Because of our kings who despised them; PEOPLE. We sit, etc.

### Another Prayer similarly used.

RABBI. We beseech thee, take pity on Sion! PEOPLE. Gather together the children of Jerusalem!

RABBI. Make haste and hasten, O Saviour of Sion! PEOPLE. Intercede for Jerusalem!

RABBI. May beauty and majesty surround Sion! PEOPLE. Turn your mercy upon Jerusalem!

RABBI. May kingly rule be restored to Sion! PEOPLE. Comfort them who weep over Jerusalem!

RABBI. May peace and happiness dwell in Sion! PEOPLE. May the rod of power be raised in Jerusalem!

From the Wailing-Place, we retrace our steps as far as the first street to our l. from which we must make our way to the S.W. corner of the boundary wall of the Mosque of Omar where we can see the foundations of the

BRIDGE ACROSS THE VALLEY OF THE TYROPEON by which Mounts Moriah and Sion were united. It was 15 yards long and built by the kings of Juda, perhaps by Solomon himself. Aristobulus II., about B. C. 65, caused the bridge to be cut, to prevent Pompey entering the Temple by it. The bridge led to the palace of the Asmonæan kings and to the Xystus, a great gallery built on Sion from which Herod Agrippa harangued the people about to rebel against the Romans.<sup>1</sup> After the burning of the Temple, Titus, from the bridge, in vain besought

<sup>1</sup> FLAV. JOS. *de Bel. Jud.* 1, 5: II, 28. — EGESIPPUS, II, 8.

the Jews to cease their resistance. The building built on the foundations of the bridge was used by the Templars as a *salle d'armes*; the ruins near the S. wall of the mosque of Omar are those of the house of these knights. About 80 yards S., along a path between plantations of cacti, we reach the

GATE OF THE AFRICANS (Babel-Magharbeh) called by the Franks the Dung Gate. It is rarely opened. From here we may make our way back to the Casa Nova, passing by the street Sonaikat-Allon, at the end of which, to the r., stands a house within which is the

POOL OF EZECHIAS OR LOWER POOL (Birket hham-mâme el-Batrak). The worthy wine merchant Carmelo Attart, the owner of the house, will readily admit visitors to see the pool. This is probably that to which Isaias refers: — “And you have made a ditch between the two walls for the water of the old pool” (xxii, 11). This is also probably the Lower Pool which Ezechias constructed and connected by an aqueduct with the Upper Pool at St. John-in-the-Mountains (IV *Kings*, xviii, 17; xx, 20; II, *Paral.* xxxii, 30). The aqueduct still connects the two pools, and when the upper one is full, it sends its surplus water into the lower pool.

### Sixth Walk: Mount Moriah, and the Haram.

USEFUL HINTS. Formerly no Christian was allowed to enter the Mosque of Omar, under pain of death. After the Crimean War, Mohammedan fanaticism relaxed, and the Pasha, at the request of a Consul, will now give leave to Christians to visit it. The Consul will usually send his Kavass with the visitor.

The mosque is open to visitors, properly authorised, all the year round except during Ramadan, during the three days before



and the eight days of the Mohammedan pilgrimage to Nebi-Moussa, and on all Fridays of the year.

Nobody may enter the Mosque with his shoes on; the visitor should either provide himself with slippers, or else have his shoes or boots covered with the wraps provided by persons outside the edifice.

There is no fixed rule for what visitors should give the guardians of the Mosque, but the visitor should give them, through the Kavass *four francs*, if he be alone, and *one franc*, in addition to the *four*, for each person in his company. Thus if the number of visitors be thirteen, the fee will be *sixteen francs*. A proportionate gratuity must be given to the gendarmes sent by the Pasha to escort the party, and also to the Kavass.

CHIEF OBJECTS OF INTEREST. Mount Moriah. — Sites of the Courts of the Gentiles and of the Israelites. — Tribunal of David. — Dome of the Chain. — Site of the Temple, now Mosque of Omar. — Mosque of el-Aksa. — Solomon's Stables. — The Golden Gate.

After having called at the Pasha's residence, with our Kavass, and having obtained the necessary permission and escort, we proceed through the disused bazaar Souk el-Kattanine to the gate el-Kattanine, leading to the Haram esch-Cherif. On passing the gate, we come out on the esplanade of the Haram, the levelled summit of

MOUNT MORIAH, the mount, as its name signifies, seen or chosen by God. Here Abraham consented to sacrifice his son Isaac (*Genesis*, xkii). Here was "the thrashing floor of Areuna the Jebusite," on which David "built an altar to the Lord" (*II Kings*, xxiv). And David desired to build here the Temple, but he was only allowed to collect materials for the building which was done by his son Solomon. A second Temple replaced that of Solomon. Destroyed by Titus, when Jerusalem was rebuilt by the Romans, on its site was erected

a statue of the Emperor Hadrian (A.D.133). St. Helena and Constantine left this statue standing, and in 333, it was seen by the Bordeaux Pilgrim.<sup>1</sup> Solomon, before building the Temple on it, levelled the summit of Mount Moriah, which still keeps much of the form that king gave it, that of a trapezium, surrounded by walls of almost cyclopean construction. At its most central point stands the Mosque of el-Aksa, and here and there small buildings used as oratories and for other purposes by the Mussulmans. Ten gates lead into the precincts of the Mosque of Omar, but the Bab el-Kattanine, mentioned above, on the W. side of the enclosure is the usual one by which visitors enter. Immediately within it, is the site of the

COURT OF THE GENTILES, the outer temple, as it were, next the wall which separated the city from the buildings of the Temple, and to which court all might come to adore the True God. The court was open to the sky, but round it ran galleries to shelter the people during rain. Along the paths leading to the Court of the Israelites, pillars were erected bearing inscriptions warning Gentiles and unclean Israelites against penetrating further into the Temple under pain of death.<sup>2</sup> The Court of the Gentiles now forms an esplanade about 500 yards

<sup>1</sup> *Sunt ibi et statuæ duæ Hadriani.* Probably the second statue was one set up in honour of Antoninus Pius. See DE SAULCY, *Voyage en Syrie*, p. 207. <sup>2</sup> See Clermont-Ganneau's interesting pamphlet on these pillars. He discovered a stela of the inscription of which he gives a translation to this effect: "Let no stranger venture past the balustrade or within the enclosure which are around the *hieron*: whoso is found there, will be the cause of the death that shall ensue!"

long and 300 broad. Its surface is the natural rock of the mount, and bears trace of where it has been levelled. Here and there grow a few olives and on its S. side, some aged cypress trees under whose shade Mohammedans alone are privileged to promenade. At the N.W. corner of the esplanade, to the E. of the minaret Medanat es-Saraya, is a rock which formed the foundation of the fortress Antonia or tower of Baris. It was here that the galleries on the N. and W. sides of the Court of Gentiles met. Herod made an underground passage from this tower to that which stood by the E. gate of the Temple.<sup>1</sup> About 100 yards to the E., is the end of the foundations of the tower, cut in the rock throughout their length.<sup>2</sup> On our way to this point, we pass by a domed *kibleh* or Mussulman oratory. We now turn S. along a paved roadway, past a handsome fountain — always dry — until we come to six steps and a portico which is the entrance to what once was the

COURT OF THE ISRAELITES, a spot especially sacred to Christians, as here Our Saviour often came. Here at the age of twelve, He was found by His parents, hearing and questioning the doctors of the law.

<sup>1</sup> FLAV. JOS. *Antq.* xv, 14.

<sup>2</sup> The foundations of the W. wall of the tower were also cut in the rock which Herod levelled in order to give the Temple its fourth angle. The Jews were ignorant of the prophecy which warned them that when the Temple had a fourth angle, its ruin and that of the city were nigh, and that at the same time one of their nation should arise who would rule the earth. FLAV. JOS. *de Bel. Jud.* vi, 13.



## GOSPEL ACCORDING TO ST. LUKE. CHAP. II.

41 And his parents went every year to Jerusalem, at the solemn day of the pasch.

45 And when he was twelve years old, they going up into Jerusalem according to the custom of the feast,

43 And having fulfilled the days, when they returned, the child JESUS remained in Jerusalem; and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the Temple sitting in the midst of the doctors, hearing them and asking them questions.

47 And all that heard him were astonished at his wisdom and his answers.

It was hence that JESUS drove the dealers and money-changers.

## GOSPEL ACCORDING TO ST. JOHN. CHAP. II.

13 And the pasch of the Jews was at hand, and JESUS went up to Jerusalem.

14 And he found in the Temple them that sold oxen and sheep and doves, and the changers of money sitting.

15 And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew.

16 And to them that sold doves he said: Take these things hence, and make not the house of my father a house of traffic.

17 And his disciples remembered that it was written: *The zeal of thy house hath eaten me up.*

It was here that the woman taken in adultery was brought before JESUS by Whom her sins were forgiven her.

## GOSPEL ACCORDING TO ST. JOHN. CHAP. VIII.

And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.

3 And the scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst,

4 And said to him: Master, this woman was even now taken in adultery.

5 Now Moses in the law commanded us to stone such a one. But what sayest thou?

6 And this they said, tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.

7 When therefore they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her.

8 And again stooping down, he wrote on the ground.

9 But they hearing *this* went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

10 Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

11 Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

And it was here that Jesus extolled the widow's mite.

## GOSPEL ACCORDING TO ST. MARK. CHAP. XII.

41 And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

42 And there came a certain poor widow, and she cast in two mites, which make a farthing.

43 And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

44 For all they did cast in of their abundance; but she of her want cast in all she had, *even* her whole living.

Here, too, it was that Jesus taught the doctrine that would save all who should accept it.

## GOSPEL ACCORDING TO ST. JOHN. CHAP. VII.

14 Now about the midst of the feast, JESUS went up into the temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

16 JESUS answered them and said: My doctrine is not mine, but his that sent me.

17 If any man will do the will of him: he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

And it was here that "JESUS walked in the temple in Solomon's porch" when the Jews "sought to take him; and he escaped out of their hands" (*St. John*, x, 23-39).

And lastly, it was after leaving this spot that JESUS foretold the destruction of the Temple itself.

## GOSPEL ACCORDING TO ST. MATTHEW. CHAP. XXIV.

And JESUS being come out of the temple, went away. And his disciples came to shew him the buildings of the Temple.

2 And he answering said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

The Court of the Israelites was well-paved, with galleries on all its four sides, and porches with columns of precious marbles. The outer walls of the galleries were 30 cubits high.<sup>1</sup> The court had four gates of bronze, each facing one of the cardinal points, and he who entered by the E. gate was obliged to leave by the S. gate and vice-versa. True Israelites, men and women, purified and without deformities, were alone allowed to enter

<sup>1</sup> FLAV. JOS. *Antq.* v, 14.



this court. It was divided into two parts, one for men, the other for women. The site of this court is a large level space, about 6 to 15 feet higher than the site of the Court of the Gentiles, and measuring on its N. and E. sides, 175 yards, on its W. side, 185 yards, and on its S. side, only 140 yards. It occupies the highest portion of Mount Moriah. It has been levelled down around the thrashing floor of Ornan which, however, has itself been left untouched. Other parts have been filled in and walled round to preserve the level of the higher parts. Here and there stand small domed oratories. Eight flights of steps, one on the E., two on the N., three on the W., and two on the S. side, lead up to this site, and at the top of each flight are some graceful arcades with delicate columns, of which the general effect is very pleasing.

In visiting this site we may first notice the openings of four cisterns, two near the N. arcade. The one furthest away marks the spot where stood the N. porch of Solomon's Temple; near it, between the Court of the Israelites and that of the Priests, stood the two chambers of the

TREASURY which Heliodorus sent by Seleucus, king of Syria, was miraculously prevented from robbing of its silver and gold (II *Machabees*, III). Near the treasury stood the Lavers for the Holo-causts and the Tables of Immolation, four for the victims for the Holo-causts and four for the victims for other sacrifices.

Hence we must proceed in a S.E. direction, to the E. side of the Mosque of Omar, the site of the COURT OF THE PRIESTS, the innermost of the three

courts of the Temple where it was strictly forbidden for any one to enter except Priests and Levites. It was open to the heavens and placed before the Holy Place on the E. side. It now corresponds with the open space nearest the Mosque of Omar. Among the various monuments that stood in this court and of which we can roughly fix the site was the

ALTAR OF HOLOCAUSTS, this site being now called by the Mohammedans the Tribunal of David or Dome of the Chain (Mahhkemet Daoud, or Koubbet es-Silseleh). This must have been about the place where the altar stood in the Court of the Priests, before the two pillars Jachin and Booz, and in front of the porch of the Temple. On the day the latter was dedicated, king Solomon stood before this altar, in sight of all the people while the glory of the Lord as a cloud filled the Temple, and then the king knelt and spreading his hands heavenwards, prayed (*III Kings*, viii, 23). And it was on the same altar that Solomon offered holocausts (*II Paral*, viii, 12). To the E. of the altar was placed the throne on which the king sat when sacrifices and prayers were offered (*Ezekiel*, xlvi, 1-3). The Brazen Sea stood on the S.E. side of the Temple, near the altar. It was 20 feet in circumference, and 8 feet in depth, and was upheld by twelve oxen in brass, and was used by the priests for their ablutions.

According to Josephus, the Altar of Holocausts stood between the Court of the Priests and that of the Israelites. It was of bronze resting on a sort of inclined plane of unhewn stone. It was 20 cubits long, as many broad, and 10 high. The Mohammedan building on its site, called the

TRIBUNAL OF DAVID was erected in 700, by Abd el-Melik ibn Merouan. It has a decagonal-sided dome resting on 17 columns with capitals of various orders and epochs. These columns are ranged in a double circle. The floor is paved with beautiful marbles. According to the Mussulman legend, David administered justice here and God, to aid him in judging aright, caused a chain to hang down here from heaven which witnesses held while being sworn. If a witness perjured himself, a link fell from the chain. From this place we pass by the spots where Zacharias, the son of Barachias, was stoned, and St. James the Less cast down from the Temple, to the site of the Temple itself, now covered by the

MOSQUE OF OMAR. Here Solomon erected the noblest Temple the world had as yet seen. David had prepared materials for building it, but it was Solomon who laid the foundations in the fourth year of his reign, in the year B.C. 1012. The Temple took seven years to build. It stood for 406 years, and then was burned by Nabuchodonosor (IV *Kings*, xxv, 9). Cyrus allowed the Jews who were led back to Jerusalem by Zarobabel to rebuild it. The building of the second Temple was not completed until B.C. 516. It was this Temple which Alexander the Great visited and in which he caused sacrifices to be offered to the true God.<sup>1</sup> In B.C. 166, Antiochus Epiphanus, having slain a great number of men, took all that was precious from the Temple and erected an altar on which unclean animals were sacrificed to idols.

<sup>1</sup> FLAV. JOS. *Antq.* xi, 18.



(I Mach. I, 57). Two years later, the Temple was purified by Judas Machabeus and the worship of God restored. When Pompey took Jerusalem by assault, he entered the Temple, but left it untouched (B. C. 63). During the two centuries before the Christian era, the Temple suffered little, even during the wars that devastated Judea. In B. C. 17, king Herod, to win the favour of the Jews who detested him, undertook to rebuilt the greater part of the Temple.<sup>1</sup> Enlarged and embellished, the Temple appeared more beautiful and noble than ever. Herod employed on this work no less than 10,000 workmen and a 1000 waggons. Moreover in the parts where they alone might enter, a thousand priests worked. According to St. John, this rebuilding took forty-six years (*St. John*, II, 20). It was in this Temple, that the Angel announced to the Holy Priest Zachary, the birth of his son — St. John the Baptist (*St. Luke*, I, 13). Here too the Blessed Virgin passed the days of Her childhood and here she came to offer Her First-Born to the Lord and the aged Simeon gave thanks to God that his eyes had beheld Him who was to be the Light of the Gentiles (*St. Luke*, II, 29). But soon after came the day when the ruin of the Temple proclaimed to the Jews throughout the world, the end of the Old Law. Christ foretold its destruction, and 37 years later the divine prophecy was fulfilled by Titus. In 136, Hadrian erected on its site a temple

<sup>1</sup> FLAV. JOS. *Antq.* xv, 14. We must not accept too literally what the Jewish historian says in this chapter, for according to the Prophet Aggeus, it was the second Temple that was to be glorified by the coming of the Messias (II 8-23). Herod only restored, enlarged and adorned this second Temple.

to Jupiter, and the Jews were driven from the spot and only allowed once yearly to come and weep over its ruins. St. Helena and Constantine caused the idol to be cast down in 326. In 361, Julian the Apostate tried to rebuild the Temple, but hardly had he begun to execute his impious design, when flames, seemingly endowed with intelligence, burst forth from the bowels of the earth, drove the workmen away, and taught the emperor and the Jews that it was useless to oppose the will of God. For a time, this sacred spot became the rubbish heap of the city. About 636, the Caliph Omar cleared the site and built the mosque that still bears his name. Omar was anxious to discover the stone on which Jacob rested his head when he had the vision of the mystic ladder. But instead of the site he sought, that of the Temple was shown him and Omar, unmindful that the vision took place at Bethel, ordered the spot to be cleansed, himself being the first to carry away some of the filth that covered it. The site of the Temple having been cleared, the Caliph built the first mosque which, fifty-five years later, Ibu-Merouan demolished and rebuilt more splendidly. He spent 10,000 ducats in covering it with copper gilt, thinking thereby to draw away the faithful from going on pilgrimages to Mecca where his enemy, Ibu-Zobier, ruled. Other caliphs adorned the mosque with marble, mosaics, and iron-work covered with silver and gold. An earthquake severely damaged it in 1027, but it was repaired and remained thenceforth much as it now appears. In 1099, the Crusaders took it, and slew 10,000 Mussulmans who had taken refuge

within its walls.<sup>1</sup> They found here a great quantity of silver and gold lamps and candlesticks. They turned the mosque into a church and called it the Temple of the Lord. Godfrey de Bouillon gave it to the Canons of St. Augustine whose convent stood to the N. of it. When the Crusaders had left, it again became a mosque and was restored by Saladin in 1189 and by Mahomet, son of Qaloon, in 1318. The Turkish government has spent since 1875, nearly £100,000 in restoring it. The inside is now complete, the exterior still needs further restorations. The edifice remarkable for its delicacy, richness, and extent, is an octagon. It has 56 windows, but two on each of its sides are walled up. White marble and sixteenth century enamelled china tiles cover its walls. The dome, sheathed with lead, is surmounted by a great gilt crescent. The mosque has four doors, the E. one being that of David; the W., that of the setting sun, the S. that of prayer; the N., that of paradise.

THE TEMPLE AND THE MOSQUE. The Temple, that is the Holy Place, and the Holy of Holies, without its porch, was 60 cubits long, 20 wide, and 30 high. The mosque, like the Temple, is divided, but in a different way, having two concentric octagonal divisions. Between the pillars that support the dome is a fine iron grating. Entering the Mosque by its E. door, we stand on the site of the Holy Place into which the priests entered twice daily to offer incense, etc. to the Lord. The Holy Place was covered with gold, and on its S. side stood the seven-branched candlestick, and on its N. side,

<sup>1</sup> WILLIAM OF TYRE, VIII, 20.



the golden Table of Shew-bread, and between the two, the Altar of Incense, made of cedar plated with gold.

The general impression produced by the first view of the interior of the mosque, with its curious arabesques, with its gilt lettered extracts from the Koran, with its coloured glass, pieced together with plaster, dimming the glare of the eastern sunshine, is very pleasing. The decoration of the dome, erected in 1022, represents fruits and flowers, grapes and wheat predominating, interlaced with geometrical designs. The dome is double and about 75 feet in diameter. Under it is the site of the Holy of Holies, enclosing the

✠ SAKHARAH, the rock, according to tradition, on which Abraham was about to sacrifice Isaac; which was the thrashing-floor of Ornan on which David built an altar and on which fire from heaven consumed the penitent king's sacrifice; and on which, amid the Holy of Holies, the Ark of the Covenant reposed for four centuries. In B. C. 606, it was taken away by Jeremias and hid in Mount Nebo (II Mach. II, 5). After the return from captivity, the sacred objects taken from the Holy of Holies were not recovered, only the rock remained. On it Antiochus Epiphanius erected a statue to the Olympian Jupiter. Under Omar and his successors, the rock was venerated by the Mohammedans. Under the Latin kings, the high altar of the church stood over it. On the fall of their kingdom, it was again called, as it still is, Sakharah. The rock — the levelled summit of Mount Moriah — occupies the centre of the mosque and is about a yard

higher than the surrounding pavements. It is enclosed by a wooden railing, so that no foot may profane it. Its surface is not quite even or level. The Mohammedans have attached several legends to the rock. One recounts that Mohammed on his good steed el-Borak was mounting hence to heaven when the rock rose to follow him, but God did not will that the world should lose so precious a rock, and the Archangel Gabriel was sent to keep it in its place. Whereof in proof men may to-day see on its W. side the imprint of the archangel's hand! On its S.W. side, is pointed out the foot print of the false prophet. Over it, in an iron cage, are kept two hairs of his beard, enclosed in a large silver urn. At the S.E. corner of the rock a flight of 15 steps leads down to a crypt under it. The whole rock, according to the Mohammedan legend, is supported in the air by an unseen palm-tree borne by the mothers of the two great prophets Issa and Mohammed. Part of the rock over the stairs has been named "Tongue," for when Omar first beheld this "pillow of Jacob," he exclaimed "Essalam Aleïk—Hail to thee!" And the rock replied "Aleïk Essalame — To thee hail!" In the crypt the Mussulmans show different spots where Solomon and others, they say, prayed. Mohammed's place is marked by a cavity in the roof, made by the prophet having suddenly raised his head while praying fervently. The rock yielded to the blow as if it were wax! The Mussulman guides strike the centre of the floor of the rock and on its giving forth a hollow sound, they say that under it is a chamber where, from Sunday to Mon-

day, and from Thursday to Friday in each week, the souls of deceased Mohammedans gather to adore God. This crypt and this hollow under it, and the hole that pierces the rock above these may not improbably be the cistern of the thrashing-floor of Ornan.

Proceeding to the N. door of the mosque, notice a fine slab of jasper in which were once stuck nineteen nails. A nail was, says the Mohammedan legend, withdrawn from it at the end of each century and went to strengthen the throne of Allah. Once the wicked spirit contrived to pull out a number of these nails, hoping thus to hasten the end of time. He was found in the act by the archangel Gabriel and driven away. Three nails and a half still remain. At the S. door is a Koran said to have belonged to Omar. Leaving the mosque by its N. gate and proceeding along the wall to the l., we pass two domed Kiblehs, one called Fâtimeh, after the daughter of Mohammed, the other Koubbet el-Marâdj — dome of Mohammed's ascension. Near the S. door of the Mosque, is a marble slab in the wall, of which the veins seem to represent two birds. These were two magpies who had advised the birds to disregard Solomon's invitation to all living creatures to help him in adorning the Temple. For their punishment, at the king's prayer, they were petrified in the marble. So runs the legend. The roof of the Temple bristled with golden needles to prevent birds perching on it.<sup>1</sup> In front of the S. door of the mosque is a porch wherein are hung the Scales

<sup>1</sup> FLAV. Jos. de Bel-Jud. v, 14.



of Judgment in which Mussulmans say, the merits of every soul will be weighed. To the W. of the porch, is a fine marble pulpit used for preaching on each Friday in Ramadan. Going S. through the arcades of the porch and down some steps, we come to a fine circular reservoir of water shaded by an aged cypress. Thirty yards beyond, we reach the double-doored entrance of an underground passage built by Herod the Great and restored by Justinian. The passage is divided in two by colums, and some way down it is a fine column of one piece. From the entrance of this passage, we keep on to the l. and reach the

MOSQUE OF EL-AKSA which stands on the site of Justinian's church of the Presentation of Our Lady. Omar turned the church into a mosque. It underwent various alterations and repairs by different Caliphs. It was ruined by an earthquake but rebuilt in the eighth century by el-Mahdy. The Crusaders used it as a palace. Baldwin I. gave a portion of it to the Templars. Saladin once more made it into a mosque. The porch on the N. side was added by Melek el-Moazzem-Issa, one of Saladin's nephews. The mosque is 300 feet long and 195 feet broad and has a large central nave flanked on each side by three aisles. Somewhere about the S. end of the nave, under the dome, is the site of the house where the Blessed Virgin is said to have dwelt while sojourning in the Temple, and which was, according to the same tradition, the place of the Presentation (*St Luke*, II, 22-38).

The Mimbre or pulpit sculptured at Aleppo, and

placed here by Saladin, is a fine piece of work. Near it are three Mihrabs, towards which Mohammedans turn when praying in the mosque. One of these is dedicated to Issa (Our Lord) and a footprint on it is said by Mussulmans to be one of Our Lord's footprints from the place of His Ascension. The two first columns, on the l. of the central nave are called

TEST COLUMNS, because if a man can, says the Mohammedan legend, squeeze himself through between them, he is safe to enter heaven. In August 1881, a Mohammedan in attempting to force his way between them, being very stout, stuck fast and died in the attempt! Since then an iron railing prevents similar attempts being repeated. At the W. end of the mosque is a vaulted hall divided in two by columns, formerly used as a *salle d'armes* by the Templars. A door leading out of the S. aisle leads into a room where Omar is said to have prayed. The mihrab here and those near the E. door, marking, say the Mohammedans, the spots where St. Zacharias and St. John the Baptist were wont to pray, are prettily ornamented. Leaving the Mosque, we proceed to the S.E. corner of the platform and descend by 32 steps, to a chamber called the

CRADLE OF OUR LORD, now the mosque Saidna-Aissa, said to have been the house of Simeon. A canopied niche with four white marble columns is pointed out by the Mussulmans, as Our Lord's Cradle. From here, by a door on the W. side, we descend into a great

VAULT, probably dating from the age of Solomon,

but restored by Herod and by the Crusaders. The latter used it as stables. At the W. end of the S. wall a triple door, long walled up, leads into three galleries running up to the court of the Temple. Two of these galleries have been cleared out since 1885. The pillars supporting the roof of this underground construction have holes pierced in them, evidently for making fast the bridles of horses and animals stabled here. Leaving by one of the galleries, we regain the platform and proceed to the N.E. to the

GOLDEN GATE, of which the exterior has already been described in our Fourth Walk. Two columns, made each of a single piece of stone, divide the gate in two, the one part being called Bab et-Thopet, door of repentance, the other Bab er-Rahhmeh, door of mercy. The Mohammedans say these columns were given to Solomon by Nicaulis, queen of Egypt and Ethiopia, who bore them to him on her shoulders. She wished to bring others, but thought that it was more prudent not to burden herself with more than two! To the N. of the gate is

SOLOMON'S THRONE, a small edifice containing a cenotaph, revered by Mussulmans as the spot where Solomon was found dead, seated on his throne. We leave the platform of the Temple by a gate on N. side, called Bab el-Abste and proceeding thence to St. Stephen's Gate, we return to the Casa Nova.



## Seventh Walk: Tombs of the Kings.

USEFUL HINTS. A dervish has charge of the Grotto of Jeremias and he exacts a *backsheesh* of 1 1/2 to 1 1/2 a franc, according to the number of visitors. Candles are required for visiting the caverns and tombs. Leave to visit the Royal Caverns must be obtained through a Consul from the Pasha of Jerusalem, and a competent guide should be taken, otherwise the visitor may lose his way in them.

CHIEF OBJECTS OF INTEREST. Birket Sitti Miriam. — the Potter's Tomb. — *Lacus Legerii*. — Bab-es Zâharieh. — Grotto of Jeremias. — the Royal Caverns. — Site of St. Stephen's Church. — Tombs of the Kings. — Hill of Ashes. — Tombs of the Judges. — Site of the Camp of Titus. — Hospital of St. Louis. — Ancient Lepers' Hospital.

Leaving the city by St. Stephen's Gate, we turn to the l., by a path along the ditch and wall of the town, both cut out of the rock. Passing by Birket Sitti Miriam, a pool of no importance, we reach the N.E. angle of the city's walls, the point at which Godfrey de Bouillon was the first to enter Jerusalem in 1099. Opposite, on the edge of the valley of Josaphat, is the supposed Potter's Tomb.<sup>1</sup> Continuing our way under the walls towards the S. we may notice the *Lacus Legerii*, a pool so called during the Middle Ages, and a gate called, I know not why, Herod's Gate by Europeans, and by the natives, Bab-es-Zâherieh, the flowery gate. Two minutes' walk further on, we reach on the r., a path-way leading, between walls, to the door of the

GROTTO OF JEREMIAS where the prophet is said to have retired to compose his Lamentations. It is now inhabited by a dervish and his family. Persons venerated for their sanctity by the Mohammedans

<sup>1</sup> FLAV. JOS. *de Bel. Jud.* v, 13.

have been buried within it. Some steps lead down to a cistern described as the Prophet's Prison; within the Grotto, reached only by a ladder, is a cleft in the rock, called the Prophet's Bed. Five minutes' walk from this grotto are the

ROYAL CAVERNS (Mogâret el-Kittana) mentioned by the Jewish historian.<sup>1</sup> They extend for a long way, even under a portion of the city and were quarries from which stone was taken for building Jerusalem and possibly also the Temple. The water in them most likely filters down from a cistern above. The entrance to these caverns is extremely filthy. Continuing under the walls of the city, we come to the

DAMASCUS GATE, once called the Pilgrims' Gate, being that by which pilgrims most frequently entered the Holy City. The gate was rebuilt by Soliman in 1534. It is flanked by two towers built with coarse stones taken from an older tower of which the base is still visible. Moving on N., we pass a house about 120 yards further on, on the S. side of which is some ancient mosaic work which perhaps was the pavement of the Empress Eudoxia's church over the spot where St. Stephen was stoned. About 100 yards further, to our r., are seen remains of the stables of the Knights of St. John. Pilgrims lodged in these after the departure of the Crusaders, as they were forbidden to lodge inside the city. Some 170 paces beyond, on the same side, are ruins of a chapel, discovered by a Greek in 1881, and now the property of the Dominican Fathers. This chapel may have belonged

<sup>1</sup> FLAV. JOS. *de Bel. Jud.* v, 13.

to an hospital founded by a Hungarian lady, on the N. side of the city. Others think it is the ancient church of St. Stephen and part of the vast edifice erected by the Empress Eudoxia, mentioned in our Third Walk. Near these ruins which are of great interest to Christian archæologists, the Dominicans have built a chapel and residence. The excavations in progress here are well worthy of examination and tend to confirm the opinion that the remains discovered are those of Eudoxia's basilica. We now proceed to the

TOMBS OF THE KINGS. I do not think that this was the burial-place of the kings of Juda. Of the twenty-two kings, one was buried at Galaad; seventeen on Mount Sion; one was killed in Jerusalem and left unburied; one was buried in Egypt; and the two remaining ones in Babylon. The words of Ezechiel seem to confirm this opinion (XLIII, 7 and 9). It was more likely the tomb of Queen Helen, a convert to Judaism who had a palace on Acra and a tomb three stadia from Jerusalem.<sup>1</sup> She and many of her family were probably buried here, and after the siege of Titus, the ashes of some Romans who had fallen during it were very likely deposited here. Urns containing ashes were found here in 1863. The tomb, bought in 1863 by the Pereire family and given to France, stands alone in the country, near the road from Jerusalem to Nablous, and is surrounded by a wall. Admission is free.

<sup>1</sup> See FLAV. JOS. *de Bel. Jud.* xx, 2; *Antq.* xvi, 2; *de Bel. Jud.* vi, 36; also compare what St. Jerome writes to Eustochium about St. Paula's passing, on the left, before entering the city, the Tomb of Helen.



We descend to the Tombs by a rudely cut staircase in which are cut two drains for carrying away the rain water from the stairs into two separate cisterns. At the foot of the stairs are some stones left half cut away from the rock. On the l., is a doorway through the rock, opening into a courtyard thirty yards square and 8 yards beneath the level of the ground. It is unfinished and undrained, so that in winter it fills with water. Opening out of its S. wall is a large square ante-chamber without any ornamentation, formerly supported by columns cut out of the rock, traces of which remain. Over the entrance, a frieze has been delicately sculptured with a bunch of grapes, emblematic of the Promised Land, and a type constantly found on Asmonæan coins. On either side of the bunch are triple palms, a crown, and triglyph interspersed with circular shields thrice repeated, the whole festooned with a rich garland of fruit and flowers, and above this a well moulded cornice. In the S. part of this chamber is a circular basin, hollowed out of the rock which served probably for some Jewish rite. Between its N. wall and this basin are remains of some architectural ornaments, particularly four capitals. They perhaps belonged to columns, placed in front of this chamber, and of which Eusebius speaks.<sup>1</sup> Near the basin, begins a small passage with a narrow opening, once closed by a large circular stone, moved by a lever. The stone is still to be seen in a passage on the E. side. The Tomb itself is divided into four principal chambers with a number of sepulchres opening out of them. In

<sup>1</sup> EUSEBIUS. *Hist. Eccl.* II, 12.

one of these M. de Sauley discovered a sarcophagus containing the skeleton of a woman. The various forms and sizes of these sepulchres are very curious. Some have been left in an unfinished state; others are too small to have contained a body and may have held lachrymatories, or relics of deceased persons.

On quitting the so-called Tombs of the Kings, we may proceed to visit the so-called

**TOMBS OF THE JUDGES**, probably the burial-place of the members of the Sanhedrin. We know that of the fifteen Judges of Israel, nine were buried in the midst of their tribes, and of six, the Holy Scriptures make no mention of their resting-places. As also, according to Josephus, the ancients thought themselves dishonoured if they were not gathered to their fathers, it is well nigh certain none of the Judges were buried here. The tombs are hewn out of the rock and now serve to shelter sheep in the rainy season. The pediment is noteworthy on account of its elegant carvings. Passing into a small vestibule, we reach the door of the monument. The door, surrounded with pretty mouldings and sculptured ornaments, leads into the large sepulchral chamber, from which a whole host of small chambers and sepulchres open out. The sepulchres are all too small to have contained a sarcophagus, so the body laid in each was probably only wrapt in a winding-sheet.

Leaving these tombs, we may retrace our steps to the

**HILL OF ASHES.** Some fancy that these ashes were brought here from the Temple of Solomon,

The natives are probably right in thinking that they are the refuse of some soap-works. We may now make our way S. and after passing St. Paul's Protestant chapel and the Russian colony, we come to the

HÔPITAL ST. LOUIS, a handsome building in 12th century style, founded in 1880 by the French Comte de Piellat and his mother, for the benefit chiefly of Catholics and Mussulmans. Passing on, we may notice the N.W. corner of the walls of the city which here rest on the foundations of the

PSEPHINA TOWER, erected by Herod the Great. It was octagonal and 70 cubits high.<sup>1</sup> Titus encamped at two stadia from this point<sup>2</sup> and Tancred pitched his tent at the same spot during the siege of Jerusalem by the Crusaders. About 200 paces to the E. of the site of this tower, stood an ancient hospital for lepers, and the

GATE OF THE GOOD THIEF, the only gate by which, for some time after the departure of the Crusaders, Christians, on payment of money to the Moham-medans, were allowed to enter the Holy City, into which we may now return by the Jaffa Gate.

### Excursion to Ain-Karem.

*Time occupied in journey, 4 hrs. 20 min.*

USEFUL HINTS. At Ain-Karem and at Bethlehem, there being no inns, the pilgrim must seek hospitality from the Fathers of the Holy Land who will readily give it on production of free tickets obtainable at St. Saviour's Convent, Jerusalem. The pilgrim should leave his ticket at Ain-Karem with the Fathers there, when on his way to the Grotto of St. John, so that his coming may not be entirely unexpected. This excursion must be made

<sup>1</sup> FLAV. JOS. *de Bel. Jud.* v. 13. <sup>2</sup> *Idem.*



on horseback, or on donkeys. The road to Ain-Karem is very rough and unsuitable for pedestrians and impracticable for carriages. But the pilgrim can proceed directly to Bethlehem, if he likes, by a fairly good road, on foot or in a carriage.

CHIEF OBJECTS OF INTEREST. The Upper Pool. — Fuller's Field. — Lion's Charnel-House. — Monastery of the Holy Cross. — Fountain of the Virgin. — Sanctuary of the Visitation. — St. John's Rock. — St. Elizabeth's Tomb. — St. John's Grotto. — Ain-Karem. — House of St. Zachary. — Grotto of St. John's Nativity.

Setting out by the Jaffa Gate and road the way to Ain-Karem soon turns off to the l., and passes a Mussulman cemetery and the

UPPER POOL, Birket Mamilla, called also the Patriarch's Lake, or Serpent's Pool, near which the high-priests Sadoc and the Prophet Nathan, by order of David, anointed Solomon as King. And it was hereabouts that Isaias prophesied; "Behold a virgin shall conceive, and bear a Son, and his name shall be called Emmanuel." On the E. side of this pool lies the famous

FULLER'S FIELD where the Assyrians had their camp when an angel of the Lord came into it and slew a hundred and eighty-five thousand. On the W. side of the pool are ruins of the church of St. Mamilla where that holy woman buried a great number of martyrs during the persecution of Chosroes. There is a cavern amid the ruins called the

LION'S CHARNEL-HOUSE, for there according to the legend, a lion buried the remains of a great many Crusaders who fell in a fight with the Saracens near this church. About 100 yards beyond is a burial-place which was perhaps the sepulchre of Herod Agrippa. The pilgrim may presently turn aside a little from

his road to visit the schismatic Greek seminary, once the

MONASTERY OF THE HOLY CROSS, a fortress-like building, in the Wady-Mousalabeh. Its church was built by the Emperor Heraclius in the 7th century, on the spot whence it is said the tree of the Cross was taken. Sewulf visited the church, which then belonged to the Georgians, in 1102. In 1300, it became a mosque. A few years later, it again became a church, and was restored by a king of Georgia in 1644. Inside is a mosaic pavement anterior to the epoch of the Crusades, and some neglected frescoes. Under the high altar is shown the spot where the tree of the Cross is said to have grown. St. Antoninus thinks it was a walnut-tree. On the wall of the apse are paintings relating the legend of the tree. When Lot was mourning his faults, an angel, so runs the legend, came and bid him plant three sprigs of cypress and water them daily from the Jordan. If they took root and grew, it was a sign of God's mercy. One day as Lot came with water from the Jordan, several devils, disguised as poor men, craved to drink, so that at last all Lot's supply of water was exhausted and the day being far-spent, he could not fetch more from the river. That day the spigs went unwatered. But Lot's charity found him mercy in the sight of God, as an angel told him. The sprigs became trees, and of these one became the saving tree of the Cross. The pilgrim now regains the road — a mere rock-strewn bridle-path which his guide will indicate. At one point, a view of the Mediterranean on

one side and of the Mount of Olives on the other is obtained. Two ruined villages and the desolate scenery of the hills and valleys of Judea are all that are to be seen before descending the abrupt and rugged way that leads down to the Franciscan Convent of Ain-Karem, passing by which and turning to the l., the spring, known to the natives as Ain-Karem, and by Christians called the

FOUNTAIN OF THE BLESSED VIRGIN is reached. The water is capital and so plentiful that it is used for irrigating the land around it. The Mussulmans have hard by a place of prayer. Continuing onwards for about 7 min., an iron gateway is reached. It leads into the

† SANCTUARY OF THE VISITATION. Tradition says that here stood the country-house of St. Zachary where the Blessed Virgin visited her cousin St. Elizabeth. Some have thought the meeting took place at the fountain. This arose probably from the shrine having been so long in ruins. It was known that there was near it a spring, then hidden, since refound. The fountain of the Virgin was mistaken for this spring and hence the site of the Visitation came to be assigned to it. The present is the original chapel, a later one having fallen into ruins, the poverty of the Franciscans preventing their repairing it. In 1861, this was in contemplation, but some excavations having been made, the primitive chapel was unearthed and restored. On entering it, on the right, is a rock in a niche. St. Elizabeth is said to have laid the child John on this rock when Herod's soldiers were in search of the Innocents, and the rock, miraculously becom-



ing as soft as wax, received the impress of the infant's body, and so the child was hidden and saved. The rock has around it this inscription on a wooden frame: *Dum infantes ab iniquo Herode mactabantur Elisabeth in hac rupe abscondisse filium suum Joannem continua tenet traditio.* The builders of this chapel detached this rock from the soil and placed it in its present position.

GOSPEL ACCORDING TO ST. LUKE. CHAP. I.

39 And Mary rising up in those days, went into the hill country with haste into a city of Juda.

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass; that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God my Saviour.

48 Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

49 Because he that is mighty hath done great things to me; and holy is his name.

50 And his mercy is from generation unto generations, to them that fear him.

51 He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 He hath filled the hungry with good things: and the rich he hath sent empty away.

54 He hath received Israel his servant, being mindful of his mercy.

55 As he spoke to our fathers, to Abraham and to his seed for ever.

Another altar is dedicated to St. Zachary, and is in a niche supposed by some to mark the spot of St. John's circumcision. To the l. on leaving the chapel are ruins of an ancient convent. The mason's marks on its stones seem to show that it was a Latin convent of the time of the Crusades. Inside its doorway is St. Elizabeth's fountain. We now continue our way W., and as the path borders a precipice, it is prudent to do this part of the journey, for about a quarter of an hour, on foot. On remounting and proceeding for about 10 min., Kaloûnieh on the road from Abu Gosh to Jerusalem, and Kastal on a high hill, come in sight. We presently come to a walled enclosure, belonging to the Armenian Catholics, within which, under a heap of stones, is

ST. JOHN THE BAPTIST'S ROCK on which the Precursor is said to have stood when announcing the near advent of the Messiah.

### GOSPEL ACCORDING TO ST. MATTHEW. CHAP. III.

1 And in those days cometh John the Baptist preaching in the desert of Judea.

2 And saying; Do penance: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by Isaias the prophet, saying: *A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.*

In 1721, a Mohammedan began to destroy the rock and cast the pieces split off it into a lime kiln. The pieces burst with a loud report and the man

frightened gave up his work of destruction and restored one piece he had broken off to the Franciscans at Ain-Karem. It is preserved in a niche on the right of the chapel of St. Elizabeth, with this inscription over it: *Lapis iste super quo steterunt pedes Præcursoris Domini pœnitentiam agite clamantis juxta desertum Juda, ob traditionem facti perennem, magna in veneratione fuit ab immemorabili tempore et heic positus.*

About a quarter of an hour's journey on, we cross a valley well-watered and planted with vines, and keep along it on the r., continuing our way in a W. direction. The village of Soba appears to the N.N.W. on a high hill. Amid some ruins, we come to a small building on the site of

ST. ELIZABETH'S TOMB, now a merely modern tomb erected by the Latin Patriarch to mark where perhaps St. Elizabeth may have been buried. Cedrinus says <sup>1</sup> that the Saint died, forty days after the massacre of the Holy Innocents, in St. John's Grotto. It is in charge of a gardener who has planted vines and olives around it. From here, our path descends in a zig-zag, down to a reservoir into which the Ain-Hhabise empties itself. The water, not over abundant, is however excellent. From here twelve steps cut in the rock lead to the iron gate of the

† GROTTA OF ST. JOHN. The grotto, in the side of the mountain, commands the valley of the Terebinth far below it. It is a natural cave about 15 feet long, 9 feet broad, and 6 feet high, and seems to have undergone few changes. Its door

<sup>1</sup> Quoted by QUARESMIUS, II, 708.



is on the N.E. side and there is a small window in in the N.W. wall. A sort of stone altar is pointed out as St. John's bed.

### GOSPEL ACCORDING TO ST. MARK. CHAP. I.

4 John was in the desert baptizing, and preaching the baptism of penance unto remission of sins.

5 And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and a leathern girdle about his loins: and he ate locusts<sup>1</sup> and wild honey.

7 And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8 I have baptized you with water: but he shall baptize you with the Holy Ghost.

Above the grotto are ruins of a hermitage. Here St. Theodosius resided. The village on the opposite side of the valley is Shattâf, pleasantly situated amid fruit-trees, on a well-cultivated hill-side. We now return by nearly the same road by which we came to St. John-in-the Mountains (Ain-

<sup>1</sup> The locusts here spoken of were not the fruit of the *ceratonia siliqua*, but real locusts such as are mentioned in Leviticus (xi, 21, 22.): — "But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth, that you shall eat, as the bruchus in its kind, the attacus, and ophismachus, and the locusts, every one according to its kind." It is said that inhabitants of the Holy Land still eat locusts, but this I have never been able to verify. A French doctor who has travelled much in Ethiopia and Abyssinia, has assured me that the people there eat locusts grilled on white hot stones, then ground into a powder, passed through a sieve, and packed in leather bags. This powder when used for food is dropped little by little into boiling water, until a light paste is formed, having the flavour of a sardine. Frédéric Asselquist, in his *Voyage dans le Levant* confirms my opinion.

Karem). Before quitting the Grotto of St. John "in the desert," we may notice the generally fertile character of the spot. A desert was not necessarily a barren, waste tract of country, for we read in *Josue* (xv, 61) of there being, "in the desert Betharaba, Meddin, and Sachacha, and Nebsan, and the city of salt, and Engaddi: six cities and their villages." And in *I Kings* xvii, 28, Eliab calls desert the place where David had left his father's sheep.

ST. JOHN-IN-THE-MOUNTAINS, now Ain-Karem, is probably the ancient Karem, mentioned by *Josue*, in the version of the Septuagint (*Josue*, xv, 60), and the place where St. Zachary and St. Elizabeth dwelt, and St. John the Baptist was born. It stands on a hill surrounded by higher hills. It has 1200 inhabitants, all Mussulmans except about 100 Christians. In 1880, the Russian Greeks made some twenty proselytes and opened a chapel. The Franciscan Fathers have charge of the Catholic parish and a boys' school. The Dames de Sion have a convent and school for girls and female orphans. This establishment will repay a visit. In the convent garden is the grave of Père Marie-Alphonse Ratisbonne. The parish church is on the site of the

HOUSE OF ST. ZACHARY. The early Christians are supposed to have built here a church, destroyed by Chosroes. Rebuilt, it was visited by the Russian pilgrim Daniel in 1113.<sup>1</sup> After the expulsion of the Crusaders, it was used as stables until 1621,

<sup>1</sup> *Pélerinage par Daniel, Igoumène russe*. Translated into French by A. de Noroff, par 132.

when it was redeemed, and again made a parish church with a convent near it, by Father Thomas Novara, then Custodian of the Holy Land. Its architecture is simple. It is divided by square columns into a nave and two side aisles, and is paved with plain marble mosaics, and surmounted by a dome. Walls and pillars are covered in part with china tiles of varied design. At the E. end of the nave, on its N. side, some white marble steps descend to the

✠ GROTTO OF ST. JOHN'S NATIVITY, hewn in the rock and receiving no light of day. Six lamps continually burn in it. A round opening under the marble altar marks the spot on which, it is piously believed the Precursor was born (*St. Luke*, 1, 5 — 25; 56 — 79). Some authors however contend that St. John the Baptist was born at Hebron, others claim Yutta as his birthplace, but their arguments are not of great weight against the tradition in favour of Ain-Karem. The marble medallions beneath the altar, in fairly good style represent passages from the life of St. John the Baptist.

### From Ain-Karem to Bethlehem.

*Time occupied in journey, 2 hrs.*

USEFUL HINT. Those desiring to visit the Fountain of St. Philip on their way to Bethlehem, should allow at least an hour more for the journey than those proceeding by the direct road.

CHIEF OBJECTS OF INTEREST. Mâlekha. — Wady el-Werd. — Charafâte. — Beit-Safâfa. — Bettir. — Fountain of St. Philip. — Beit-Jallah. — Bethlehem.

Leaving the Franciscan Convent at Ain-Karem by its S. door, we take the first pathway to the l., then the next to the r., and quitting the village,



cross a Mohammedan cemetery and proceeding in a S.E. direction, we follow a bad road along a narrow valley full of fruit trees, until, in 15 min., we come to the place at which a rough pathway runs off to the Fountain of St. Philip. The direct road continues E. by a steep and stony bridle-path. In 10 min., the summit of the hill is reached and then comes an easy descent. On the r.,

MÂLEKHA, probably the ancient Magala mentioned in the First Book of Kings, now a Mohammedan village, crowns a fine hill. It was to Magala that David took his brethren an epi of frumenty and ten loaves (*I Kings* xvii, 17). A few minutes further on, the road passes through Wady el-Werd — valley of roses — and then on the r., on a high hill, is seen the village Charafâte. and presently a small plain is reached, in crossing which we pass, on the l., the village Beit-Saffâfa, and in half-an-hour, we come to the carriage road from Jerusalem by which in a quarter of an hour, Bethlehem is reached and passing through its narrow streets, we ascend to the Convent of the Fathers of the Holy Land.

ROAD TO ST. PHILIP'S FOUNTAIN. Those who decide to visit this fountain will, shortly after ascending from the direct route to Bethlehem, be repaid by obtaining a fine view over Ain-Karem, of some of the chief villages and country along the Jaffa road. A little way beyond, and about 15 min, off the path, are the ruins of Kherbet Ain-Aaelleq, village of the fountain of the bush. Monsieur V. Guérin thinks its name is name is el-Lekhi, jaw-bone, and that it is the place where Samson slew a

thousand Philistines with the jaw-bone of an ass. On the r., of our path, we perceive at the end of a valley, to which it gives its name, the village of

BETTIR, situated on a rocky eminence, plentifully supplied with good water, surrounded with olive and fruit trees, and inhabited by Mohammedan peasants. It was at Bettir or Bether that in the reign of Hadrian, Bar-Cockba, the false Messiah, for three and a half years resisted the Romans who at last took the place by assault when half-a-million Jews were massacred or taken prisoners, their leader being among those slain. After passing Ain-Jalo, a fountain and property belonging to the schismatic Greeks, we come to an old road from Jerusalem to Gaza and after pursuing it for 16 min. we come to

† AIN-HANIEH or Fountain of St. Philip, whose waters which formerly worked a mill and now fertilise the valley of Hanieh, rise from among some stones under a niche seemingly intended for a statue. To the S.E. of the fountain, stand two columns, remains of an early Christian church. The fountain is perhaps that in which St. Philip baptised the eunuch of Candace, queen of the Ethiopians (*Acts* VIII, 26 — 40). St. Jerome, Eusebius, and others allot this tradition, however, to a fountain on the l. of the road from Bethlehem to Hebron, and distant from the latter place about a league and a half.

We may now retrace our steps for about 16 min., and then take a path to the r., which winds along the valley, called Ahmed, of which the lower part is admirably well cultivated and prosperous. We pass by Bir-Haouna, a well of which more anon,

and through a fine olive wood. On the r., on the slope of an olive-clad mountain is seen

BETH JALLAH which some identify with the ancient Bezec, where the Israelites found king Adonizedec. The seminary of the Latin Patriarch is in this village, of whose 3000 inhabitants, 650 are Catholics, the rest schismatics. After crossing the road to Hebron, we reach in a few minutes, the outskirts of Bethlehem.

### Bethlehem.

HISTORY. The existence of Bethlehem, Juda Ephrata, the fruitful, dates at least from seventeen centuries before the Christian era. Among those born within its walls were Abesan, who had 30 sons and as many daughters, and who judged Israel seven years (*Judges* xii, 8); the young Levite who received hospitality from Michas (*Judges* xvii); the Levite's unfortunate wife (*Judges* xix); Elimelech and his wife Noemi and their two sons, of whom one married Ruth (*Ruth* i); and Booz, the great grand-father of David (*Ruth* iv). At Bethlehem, the prophet Samuel anointed David as King of Israel (*I Kings*, xvi). The two brothers Joab and Asael were from Bethlehem and there the latter was buried when slain with a lance by Abner (*II Kings*, ii, 32). About B. C. 975, Bethlehem was enlarged and fortified by Roboam, Solomon's son (*II Paral.* xi, 15). After the Captivity, only 123 of its inhabitants returned to Bethlehem (*I Esdras*, ii, 21). Mathan and his son Jacob, father of St. Joseph, Spouse of Our Lady, were born in this city (*St. Matt.* i, 15). But the glory of Bethlehem



is its being the birthplace of the Saviour of the World.

In A.D. 530, Justinian refortified the place. Under the Crusaders it became an episcopal see and its bishop as count of Bethlehem, was bound to levy at need 200 horsemen for the service of the king of Jerusalem. In 1449, we find the city still walled and defended by two forts, one at its W., and the other at its E. extremity. In 1834, Ibrahim Pasha levelled the Mussulman quarter of the town because its inhabitants had taken arms against him. In 1881, the Fathers of the Holy Land rebuilt their parish church.

**SITUATION AND POPULATION.** Bethlehem is situated on a limestone hill, and stands 2750 feet above the level of the Mediterranean, in the midst of valleys planted with trees and vines. The town, no longer fortified, extends from E. to W. The population is about 6600, of whom 4000 are Catholics, 800 Greek, and 700 Armenian schismatics, twenty Protestants, and one hundred Mohammedans. The Catholic establishments of Bethlehem are: (1) Parish Church, served by the Franciscan Fathers; (2) Guest-House for Pilgrims, under the direction of the same Fathers; (3) Convent of the same Fathers; (4) Dispensary managed by the same Fathers; (5) Carmelite Convent; (6) House of Priests of the Sacred Heart; (7) Convent of Sisters of St. Joseph of the Apparition; (8) Convent of Sisters of St. Vincent de Paul; (9) Hospital in charge of the same Sisters; (10) Boys' School under the Franciscan Fathers; (11) Girls' School under Sisters of St. Joseph; (12) Orphanage under a Priest of the Latin Patriarchate.

The people of Bethlehem are quick, clever, courageous and laborious. Objects of piety, made by the inhabitants, form their staple trade.

### Visit to the Basilica of the Nativity.

**USEFUL HINTS.** Catholics are not allowed to visit the Basilica while the schismatic Greeks and Armenians are celebrating their services. Every evening, Thursdays and Sundays excepted, the Fathers of the Holy Land visit processionally, about 4 p. m., the different shrines connected with the Nativity of Our Saviour.

**CHIEF OBJECTS OF INTEREST.** The Basilica. — Grotto of the Nativity. — Birthplace of Our Saviour. — Chapel of the Crib. — Chapel of St. Joseph. — Of the Holy Innocents. — Tombs. — St. Jerome's Cell.

There are two entrances to the Grotto of the Nativity. One is from the church of St. Catherine. Some steps, surrounded by an iron rail and closed by an iron door, lead down to the chapel of the Holy Innocents; whence a passage, made in 1479, communicates, by a few steps, with St. Joseph's chapel. Another narrow passage runs from there into the Grotto. But the best and chief passage is through a doorway at the bottom of St. Catherine's which opens into the

**BASILICA OF THE NATIVITY.** An oratory which the early Christians built on Our Lord's Birthplace, was destroyed by Hadrian who established the worship of Venus on the spot where the Crib stood, and planted around it a wood consecrated to Adonis.<sup>1</sup> St. Helena purified the spot and began a basilica, completed by Constantine in 333.<sup>2</sup>

<sup>1</sup> ST. JEROME, XLIX, letter to St. Paulinus. <sup>2</sup> *Itinéraire du Pèlerin de Bordeaux.*

Towards the close of the 4th century, St. Jerome and St. Paula came to reside near the Grotto, but in 414, their monasteries were destroyed by the Pelagians. Justinian restored the Basilica in 530. In 636, the Caliph Omar, and in the 8th century St. Willibald, visited the Basilica which in the following century the monk Bernard described. In 1010, the impious Hakem sent men to destroy it, but a bright light miraculously cast the would-be destroyers to the ground and on their renewing their sacrilegious attempt, the same thing happened, and some were struck dead. On the arrival of the Crusaders at Emmaus, the people of Bethlehem sent messengers, praying for help to be delivered from the Mussulmans. Tancred and a hundred picked warriors came and replaced the banner of the Cross above the Basilica. There Baldwin I. was anointed and crowned king of Jerusalem. At his request, Pope Pascal made the church into a cathedral. Until then it had been served by Canons Regular under a prior.<sup>1</sup> In 1154, the celebrated Mohammedan El-Cherif-el-Edryssi visited the Basilica, of which he wrote a description in Arabic. Mosaic paintings on backgrounds of gold, the gift of Latin and Greek princes, then covered its walls.<sup>2</sup> In 1203, the Christians were permitted to restore the church, but twenty years later Regnier, Bishop of Bethlehem was driven from his see and sought refuge in France. In 1227, two Armenian priests placed an interesting carved door in the church,

<sup>1</sup> WILLIAM OF TYRE, VII, 24; IX, 15; X, 9; XI, 12. <sup>2</sup> QUARESMIUS (II, 645), gives the translation, not accurate as to dates and names, of a Greek inscription concerning the mosaics.



the gift of an Armenian king. In 1230, the Franciscans were allowed to establish themselves in Bethlehem. In 1263, the Mussulmans half-ruined the convent, but it was completely restored in 1333. In 1447, Philip the Good, Duke of Burgundy, obtained a Bull from Pope Nicholas V. permitting him to repair the Basilica and convent. A few years later, Edward IV., king of England, sent lead for the roof of the Basilica. In 1464, the restoration was complete. The pine wood rafters were made in Venice and brought by the galleys of the republic to Jaffa. In 1549, a part of the church and convent at Bethlehem were overthrown by an earthquake.

In 1564, the schismatics began to intrigue in order to get possession of the Birthplace of Our Saviour. In 1619, one of their Armenian bishops sacrificed 500 sheep for the prosperity of the Sultan, and by this base act of flattery, he got possession of a key of the sanctuary. But it was recovered by the intervention of the French ambassadors who obtained a firman confirming the Franciscans in their rights to the basilica and other shrines at Bethlehem. Philip IV., king of Spain, sent 30,000 ducats to repair the church and convent, in 1628, and obtained a fresh recognition of the rights of "the Frankish religious." Five years later, the schismatics succeeded in expelling the Franciscans from the various shrines of the Holy Land. But the ambassadors of France, the Holy Empire and Venice intervened, and the Franciscans recovered the shrines in 1635. Two years later, they were again deprived of those at Bethlehem. It were too

long here to enter into all the intrigues of the schismatics during the last two centuries and a half. These intrigues have only been too successful against the half-hearted attempts of France and of other powers to protect, by treaties with, and firmans from various Sultans, the rights of the Franciscans. As it is, the latter have, in regard to the Basilica, only a right of way through its choir, and possession of the key of its great door. These concessions were obtained in 1852, by Napoleon the Third. The choir and transept are used by Greek and Armenian schismatics while the nave has been turned into a market and public promenade.

DESCRIPTION. The Basilica of the Nativity of Our Saviour, or of St. Mary, as it is also called, is situated at the E. end of Bethlehem and on the N. slope of the hill on which the town stands. The Franciscan, Greek, and Armenian convents conceal in great part the exterior of the basilica. A single narrow door is all that remains of the three doors that led into the porch of the basilica. The porch runs across the entire breadth of the edifice, but is now divided into three parts and only a single door now gives access from it to the basilica. On entering the latter, one is struck with the proportions of the nave, with double aisles on either side of it, and its four rows of monolithal columns, of red tinted stone, veined like marble. The nave and aisles are now cut off from the transepts and choir by a partition wall, erected in 1842 by the schismatics. Three doors, however, are open in this partition. The nave is 107 feet in length. The open woodwork roof dates from the 17th century. There are some remains of

the ancient mosaics in the higher parts of the nave. At its W. end, on either side, are two iron doors, one leading into the Franciscan, the other into the Greek convent. The latter is on the S. side, and near it is a font, popularly attributed to St. Helena, on which there is an inscription in Greek: "In memory of him whose name the Lord knows, for the peace of his soul and the pardon of his sins." The nave and transepts each measure 32 feet in breadth. The church has the form of a Latin cross. The central portion of the floor of the choir is 2 feet higher than the rest of the church and under it is the Grotto of the Nativity.

✠ THE HOLY GROTTO is entered from the N. side of the choir of the Basilica by a descent of 16 steps. Another flight of 13 steps descends from the S. side of the choir. The entrance door is of brass. When Our Lady and St. Joseph sought refuge in this Grotto, it was probably such a stable as those used to shelter men and beasts, still found in great numbers up and down the country, and known as caravansaries or khans. With St. Epiphanius, I hold that it was in this Grotto or stable that the Divine Infant was circumcised.

#### GOSPEL ACCORDING TO ST. LUKE. CHAP. II.

21 And after eight days were accomplished that the child should be circumcised; his name was called JESUS, which was called by the angel, before he was conceived in the womb.

Ever since the Birth of Our Lord in this Grotto, it has been held in veneration. The Patriarch Sophronius indeed complained that in 636, the army of Omar besieging Bethlehem, he was unable



to visit this holy place. Next year, however, we find Omar himself a pilgrim there, and ordering that not more than three Mohammedans should go there together at one time, to pray.<sup>1</sup> In 642, Abdallah, son of the ruler of Egypt, sent oil for the lamps of the sanctuary.<sup>2</sup> Shortly after this the marble that ornamented it, was renewed.<sup>3</sup> In the 12th century, it was embellished by the Crusaders, and in 1596, mosaics covered the roof,<sup>4</sup> of which traces still remain above the altar of the Nativity. After the taking of Jerusalem by Saladin the latter allowed Hubert, bishop of Salisbury, in 1192, to place two Latin priests and some deacons, in the convent at Bethlehem to celebrate divine office on the spot where Our Saviour was born.

On April 25, 1873, some three hundred Greek schismatics, armed with swords, pistols, and muskets, burst into the Grotto, and broke or carried off all that was of value in it. Five Franciscans, praying there, tried to stop the havoc, but were ill-treated, badly wounded, and rendered helpless to prevent the sacrilegious destruction of all the Grotto contained. By the energetic intervention of M. Patrimonio, the French Consul, and under the care of the Most Rev. Anthony de Tivoli, then Custodian of the Holy Land, by the summer of 1874, the various things carried away or destroyed were replaced and the tapestry that now covers the walls was sent as a gift from the French Republic. No indemnity was ever paid by the Greek community for the wanton destruction

<sup>1</sup> EL-MAKIM, III, 28. <sup>2</sup> ARCULFUS, II, 28. <sup>3</sup> MOUDJIR ED-DINE, 134. <sup>4</sup> BERNADINO AMIRO, anno 1596.

wrought by its disciples. It is only since 1757, that the Greeks have made these violent attempts to seize on the Holy Places.<sup>1</sup> Both the Greek and Armenian schismatics have obtained from the Turkish authorities leave to burn lamps and to celebrate a daily Mass on the spot of Our Lord's Nativity. The Fathers of the Holy Land are only allowed to celebrate daily a high and a low Mass, but not at the altar of the Nativity.

The Grotto or stable is almost entirely natural, formed in a ridge of soft limestone. The roof perhaps is artificial. It is 39 feet in length and from 10 to 12 feet in breadth. It is paved with white marble flags and the walls are covered with similar marble. There are three doors, but no windows, and it is lit by 53 lamps, of which 19 are kept burning by the Franciscan Fathers. They are mostly suspended from the roof. On entering the Grotto by the stairs on the N. side, we come at once, on our l., to the

✠ SACRED SPOT OF THE NATIVITY, that on which the Most Blessed Virgin Mary gave Birth to the Divine Saviour of the world.

#### GOSPEL ACCORDING TO ST. LUKE. CHAP. II.

4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David,

5 To be enrolled with Mary his espoused wife, who was with child.

6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

<sup>1</sup> See on this subject, the interesting *Souvenir de l'Orient*, by Comte Marcellus, French Ambassador at Constantinople.

7 And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger : because there was no room for them in the inn.

The sacred spot is under a sort of apse and is covered with white marble in which a circular opening surrounded by a silver star permits one to see underneath a blue stone, perhaps jasper. A silver star has been affixed here at least since 1717. In 1847, it was stolen by Greek schismatics. Replaced in 1852, they again sought to carry it away in 1873, since which date, by request of the French Consul, a Turkish sentinel has been placed on guard in the Grotto. Around the star is engraved this inscription ;

HIC DE VIRGINE MARIA JESUS-CHRISTUS NATUS EST.  
1777.

Fifteen lamps are kept burning night and day near the ground around the apse. Of them 4 belong to the Latins, 5 to Armenian, and 6 to the Greek schismatics. Over the spot the schismatics place a table at which they say Mass. At three paces to the S.W. of this, there are three steps leading down to the

✕ CHAPEL OF THE CRIB, hewn in the rock, its roof covered with drapery, its N. and N.W. sides supported by three ancient columns of marble. This chapel is only 10 feet long and 7 feet broad. On its W. side is a hollow in the rock, the place where the Divine Infant was laid and where the Shepherds came to adore Him.

GOSPEL ACCORDING TO ST. LUKE. CHAP. II.

8 And there were in the same country shepherds watching, and keeping the night-watches over their flock.



9 And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

10 And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people:

11 For this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David.

12 And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.

13 And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying:

14 Glory to God in the highest: and on earth peace to men of good will.

15 And it came to pass, after the angels departed from them into heaven, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.

16 And they came with haste: and they found Mary and Joseph, and the infant lying in the manger.

17 And seeing, they understood of the word that had been spoken to them concerning this child.

18 And all that heard wondered: and at those things that were told them by the shepherds.

19 But Mary kept all these words, pondering *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

The spot, covered with white marble, and a picture of the Infant JESUS in the Manger is are the recess, before which five lamps burn continually. The E. end of the chapel is occupied by the

✱ ALTAR OF THE WISE MEN, on the spot where they came to adore the Divine Infant.

## GOSPEL ACCORDING TO ST. MATTHEW. CHAP. II

1 When JESUS therefore was born in Bethlehem of Juda, in the days of king Herod behold, there came wise men from the East to Jerusalem.

2 Saying: Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him.

3 And king Herod hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests and the Scribes of the people, he inquired of them where Christ should be born.

5 But they said to him : In Bethlehem of Juda. For so it is written by the prophet :

6 *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.*

7 Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them ;

8 And sending them into Bethlehem, said : Go and diligently inquire after the child ; and when you have found him, bring me word again, that I also may come and adore him.

9 Who having heard the king, went their way ; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was.

10 And seeing the star they rejoiced with exceeding great joy.

11 And entering into the house, they found the child with Mary his mother, and falling down they adored him : and opening their treasures, they offered him gifts ; gold, frankincense, and myrrh.

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

In the S.W. corner near the door of the grottos, is a round hole, said to mark the spot where a miraculous spring supplied the Holy Family with water. Passing through the door we enter a series of underground grottos by a small passage through the rock. The first grotto we reach is called the

† CHAPEL OF ST. JOSEPH, constructed in 1621, in the rock, by F. Thomas of Novara, Custodian of the Holy Land. The altar is dedicated to the Flight into Egypt. Behind it is a master-piece painted at Cologne, representing that subject. The picture is covered with wirework, to prevent the natives passing their hands over it, as they otherwise would, and then out of reverence, kissing their hands that have touched the holy object.

## GOSPEL ACCORDING TO ST. MATTHEW. CHAP. II.

13 And after they [the wise men] were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying : Arise, and take the child and his mother, and fly into Egypt : and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who arose, and took the child and his mother, by night, and retired into Egypt : and he was there until the death of Herod.

15 That it might be fulfilled which the Lord spoke by the prophet, saying : *Out of Egypt have I called my son.*

Some authors pretend that the Holy Family departed from Nazareth and not from Bethlehem, on their Flight into Egypt, and in support of their opinion quote St. Luke (*St. Luke*, II, 39). But St. Matthew seems clearly to indicate that it was at Bethlehem the Flight began, for after speaking of the visit of the Wise Men which certainly took place at Bethlehem, he says that when they were gone, the angel appeared to St. Joseph, on which the Flight followed. St. Luke's silence about the Adoration of the Wise Men, the Flight into Egypt, and the Massacre of the Innocents, of which events St. Matthew speaks in detail, cannot reasonably be urged as showing that the Flight began at Nazareth. From the Chapel of St. Joseph, five steps lead down into the

† CHAPEL OF THE INNOCENTS. Tradition relates that here many of the mothers of Bethlehem hid their children, but the soldiers of Herod discovered the hiding place and massacred the Innocents.

## GOSPEL ACCORDING TO ST. MATTHEW. CHAP. II.

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry : and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from



two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying :

18 *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.*

A picture over the altar represents the Massacre. Under the altar is a small cavity in the rock, known as the Tomb of the Innocents, for their bodies are said to have lain there. It is only opened on their feast. To continue our visit to these grottos, we move on N., leaving on our l., the staircase leading up to St. Catherine's Church and passing through a narrow passage and down two steps, we come on the r., to the

† ALTAR OF ST. EUSEBIUS OF CREMONA, over his tomb. He was the friend of St. Jerome and sold all to aid the latter to found a monastery at Bethlehem. He succeeded St. Jerome as its superior and died in 422. We come next to the

† CHAPEL OF TOMBS, hewn entirely in the rock. On the E. side is an altar over the tomb of St. Paula and of St. Eustochia, her daughter, descendants of the Gracchi and Scipios, the friends of St. Jerome whose tomb is under an altar placed against the W. wall of the chapel. After his conversion, he spent eleven years in the Syrian desert. Having then been ordained priest, he visited Palestine and conceived a desire to end his days in Bethlehem. He returned thither towards the end of the 4th century, founded a monastery, and spent his days in directing the various houses of pious men and women who flocked to Bethlehem, and his nights,

for the greater part, in study. He died in 420 and his body was laid in this grotto, whence it was taken to Rome and placed in the Liberian Basilica. A door on the N. side of this chapel opens into

ST. JEROME'S ORATORY, so-called because it is said to have been the place where the great Doctor of the Church spent his time in study and prayer. The Franciscans, it may here be noted, show in their garden an orange-tree planted by St. Jerome, and in the Armenian convent is shown a room he is said to have used as a school.

### Excursion to the Shepherds' Grotto.

*Time occupied in this excursion, One Hour.*

USEFUL HINTS. Horses had better be used for this excursion, as the return journey to Bethlehem is fatiguing, though the distance is short. There are two roads to the Grotto. That on the S. side of the hill of Bethlehem passes by the Milk Grotto and the site of the house of St. Joseph, but is not practicable on horseback. The other road is on the N. side, by this the moukirs and horses can be sent on, while the pilgrims descend the S. road on foot, until it joins the other, where they can mount their horses. In passing through the Shepherds' village, notice must be given to the schismatic Greek parish-priest, to open the Grotto, of which he keeps the key.

CHIEF OBJECTS OF INTEREST. The Milk Grotto. — Site of St. Joseph's House. — The Shepherds' Village. — Bir-Miriam. — Field of Booz. — The Shepherds' Grotto.

Leaving the Convent of the Fathers of the Holy Land, we proceed to the N.W. corner of the square, and thence a few paces to the S., where we take the first pathway to the l., and in 4 min. come to an iron gateway on the r., that opens into a small courtyard whence a second door opens on a staircase, cut in the rock and leading down to the

MILK GROTTTO, so called because it is said Our Lady and Her Divine Infant rested here on their Flight into Egypt, and that while the Blessed Virgin was suckling Her Child, drops of Her virginal milk fell on the floor of this Grotto. The natives of all creeds and even the Bedouins come from far and near to fetch powdered stone from this floor. Mothers in want of milk, mingle the powder with water and drink it, after invoking the intercession of the Mother of JESUS. St. Paula built a church in honour of St. Nicolas over the Grotto. Some mosaic pavement is all that remains of it. Next to it, stood the convent where the holy woman and her daughter dwelt. The Russian Daniel mentions the Grotto in 1113. It is cut in whitish tufa, is irregular in form; its greatest diameter is about 30 feet. It is low and a few columns support the roof. In the middle is an altar turned towards the E. Seven minutes' walk from here brings us to the site of

† ST. JOSEPH'S HOUSE. A tradition says that here stood a house that St. Joseph either inherited after his return from Egypt or inhabited before his marriage. The Russian Daniel seems to refer to this as the site of the house of Jesse. The site now belongs to the Franciscans. There are some ruins of an ancient chapel on it. After mounting our horses and continuing E., we reach the village

BEIT SAHOUR (house of the old men) well built on a low stony hill. It has some 600 inhabitants, of whom 100 are Latins, 450 Greeks, and the remainder Mohammedans. There are several grottos about it. In one, the Abbé Moretain



found a number of flint knives, such as the Jews used for circumcising. There are a number of rock hewn cisterns, one being called Bir-Miriam, because so runs the legend, the Blessed Virgin, passing that way, saw a man drawing water from it and asked him for a drink of the water. But the man would not let Her drink from his vessel and bid Her rudely, Drink from the cistern. Whereupon the water rose miraculously to the very edge of the cistern. Mary drank and the water fell again to its former level.<sup>1</sup> The village is probably the ancient Charnaam (*Jeremias*, xli, 17), that from which the shepherds came. Still going E., on leaving the village, we see spread out a small plain called the

FIELD OF BOOZ where Ruth gleaned. It is one of the most fertile spots in Judea and is about a thousand yards in length and breadth. Following a paved path, we come to a small plantation of olives surrounded by a wall of loose stones. These trees were planted by the Franciscans before they lost possession, in 1818, of the

† SHEPHERD'S GROTTTO (Deir er Râaouat, convent of the Shepherds). The chapel called thus, is the crypt of the church St. Helena built on the spot where Angels made known to the Shepherds the Birth of Our Saviour. A monastery of hermits once stood on the spot and St. Cassian dwelt there, and first introduced the office of Prime which became later on one of the Canonical Hours.<sup>2</sup> A flight of 21 steps lead down to the grotto. There are some

<sup>1</sup> DOUBDAN P. 145. — SOBRIUS P. 468. <sup>2</sup> *Vies des Pères du Désert*, V, Monastère de St. Cassien.

remains of a mosaic pavement. We may now retrace our steps to Bethlehem.

An attempt has been made to identify some ruins—probably those of a wine making factory—situated about 2 miles E.N.E. of Bethlehem as those of the ancient church built to commemorate the Angel's apparition. But all traditions, Christian and Mohammedan, point to the spot we have just visited.

Another excursion can be made in half-an-hour, on foot or on horseback, to

DAVID'S CISTERN, one of three cisterns, cut in the rock, at a distance of eighty yards from the Jerusalem road and on the N. side of Bethlehem. It is the largest cistern of the three, measuring 60 feet in length by 12 in breadth. It is walled round and is now Franciscan property. Some mosaic pavement formerly existed near it. The legend says that David's father's house stood by it, and that it is "the cistern of Bethlehem, which is in the gate," from which David longed to drink when the Philistines garrisoned the place. And three of his most valiant soldiers broke through the camp of the Philistines and brought David to drink from the cistern, but he would not taste of water brought at the danger of these brave men's lives, and he offered it to God (*Paral.* XI, 17).

### From Bethlehem to Jerusalem.

*Time occupied in journey, 1 hr. 45 min.*

CHIEF OBJECTS OF INTEREST. Rachel's Tomb. — Tantour. — Hospital of Knights of St. John. — Mar Elias. — Well of the Wise Men. — Valley of Raphaim. — Baalpharasim. — Terebinth.

Leaving the Franciscan Convent at Bethlehem, we take the carriage road to Jerusalem, and in 28 min., reach, on our l.,

† RACHEL'S TOMB. Jacob buried Rachel "in the highway that leadeth to Ephrata, this is Bethlehem" (*Genesis*, xxx, 5; XLVIII, 7). Samuel after anointing Saul revealed to him as a sign of his mission that he would be accosted by two men "by the sepulchre of Rachel in the borders of Benjamin." References are also made to the tomb by Josephus, St. Jerome, St. Paula, Arculfus and a host of writers from the 12th to the present century. In the 17th cty, architects were sent from Constantinople to restore it; it has been again restored by Montifiore in our own times. It is a square building, with a porch and surmounted by a dome, under which is a sarcophagus about six feet high. Great numbers of Mohammedans and Jewish pilgrims visit Rachel's Tomb. In about 13 min. from here, we pass † TANTOUR, the spot where Rachel died. Here is an establishment of the Knights of St. John, where medical advice and medicine are distributed gratuitously to all who apply for it. Near this is the *Field of Peas* which a legend says is that wherein grew the herbs for which Esau sold his birthright. Another legend says that Our Saviour passing by it when a man was sowing it with peas, He asked the man what he sowed? Who answered, mocking, Stones! And to this day, the field has been covered with pea-shaped pebbles. In 13 min. from here, we reach the schismatic Greek convent of

MAR ELIAS, originally founded by Heraclius in



the 7th city, it was destroyed by an earthquake and rebuilt in 1165, and again in 1678. The church is handsome and contains the tomb of Elias, a schismatic bishop of Bethlehem who died in 1345. Across the road, opposite the convent door is shown a rock bearing an impression of the body of the Prophet Elias, left after having reposed here and after having been fed by an angel, on his fleeing from Jezabel. This could not have been the spot where the angel came to him, for it was one day's journey forward into the desert, after he had come to Bersabee (*III Kings*, xix, 3-8). To the N.W. of this rock, on the slope of the hill, not far from the road, is pointed out the spot where the angel ordered Habacuc to carry the dinner he was taking to the reaper, to Daniel in Babylon (*Daniel*, xiv, 32). At a distance of 5 min. on the road, is a cistern called the

WELL OF THE WISE MEN, because the star that had guided them from the East reappeared (*St. Matt.*, ii, 7-18), it is said, here. We now enter the

VALLEY OF RAPHAIM (valley of giants), that in which David twice fought the Philistines (*II Kings*, v, 22). Naturally fertile, this valley is carefully tilled; the rocky parts are planted with vines, olives, and fig trees. The hill on the r., at the foot of which the road now passes is most likely

BAALPHARASIM where David, having beaten the Philistines, burned their idols. About 80 yards on the N.W. side of the road, near where it descends slightly, is an enclosure wherein once stood a terebinth, or turpentine tree, burned by its owner in 1646, because the Christians damaged his crops

when visiting this tree under which Our Lady is believed to have rested when on Her way to present the Child Jesus in the Temple. The Russians pretend that they have reared a fresh tree from the root of the old one—but the young tree they have enclosed and jealously guard is no terebinth! Advancing for about 22 min., we perceive on our l. two new buildings, one surmounted by a bell-turret, and called

† KATAMOUN, said to be the site of the holy Simeon's tomb, the same who before dying had the happiness of holding in his arms the Saviour of the World. Down to the epoch of the Crusades, this shrine belonged to the Georgians; later on a mosque was built over it. This fell into ruins and after many difficulties, has become the property of the Greeks who have built here a chapel, at the further end of which is seen the rock-cut tomb of the aged Simeon. It is protected by an iron railing and a number of lamps burn before it. In 20 min. more. we pass the lepers' house on our l., then on r. the Clares' Convent, the Mount of Evil Counsel, and the Valley of Gihon, and lastly on the l., the Jewish colony, reaching in a few minutes' more the Jaffa gate, by which we once more enter into the Holy City.

### Excursion to Bethania.

*Time required, Half-a-day.*

CHIEF OBJECTS OF INTEREST. Bethania. — Tomb of Lazarus. — House of Simon the Leper. — House of Lazarus. — Field of the Barren Fig-tree.

BETHANIA is usually visited by the pilgrim on his way from Jericho to Jerusalem, but as this

interesting locality is within an easy ride or walk from Jerusalem, a separate excursion may be made to it in half-a-day. Bethania was frequently visited by Our Lord, and was the village where dwelt Martha, Mary, and Lazarus, and the place where Our Saviour raised Lazarus to life (*St. John*, xi, 1-44). In 1144, there existed at Bethania a monastery of St. Lazarus, dependant on the Canons of the Holy Sepulchre. Queen Melissenda gave them in exchange for it the village of Thecua. Bethania is now a small village of 300 inhabitants, all Mussulmans. Near the last house at the E. side of the village are remains—part of an apse and some mosaic pavement—of the church that once stood over the tomb of Lazarus. St. Jerome mentions that there was a church here in his time; Bernard the Wise speaks of it in 870; Sewulf again in 1103. About 70 yds. W. of its ruins, is the

✠ TOMB OF LAZARUS. An unvaried tradition has pointed out this as the site of the tomb. The tradition concerning the site of the house of Simon the Leper likewise does not vary, and for thirteen centuries we find a fixed tradition about the site of the house of Mary, Martha, and Lazarus. But in the 14th cty, Odorici de Foro Julii speaks of the house as having stood at the distance of two bow-shots from Bethania, and later authors began to assign separate houses to the two sisters. The older tradition has common-sense, as well as antiquity in its favour. To return to the Tomb. It was early covered by a church. In 1283, the Tomb was adorned with marble and a chapel enriched with marbles stood over it. Shorn of its orna-



ments, it is still revered by all, and even by the Mohammedans who believe that if ever they treated it with disrespect, death would take their children from them.

Entering a door on the N. side, we descend a staircase made by the Fathers of the Holy Land in 1337, when the Mussulmans had built a mosque over the Tomb and prevented Christians entering it. A worn flight of 24 steps brings us to the vestibule of the Tomb. This last was a sepulchre in the rock and consisted of two square chambers, each 9 ft. square, now roughly walled round, for the once hard rock has crumbled. The outer chamber is that where Our Saviour stood and bid the dead man, *Come forth*. A rude stone in this chamber is used as an altar by the Franciscans who say Mass here on the festivals of St. Lazarus and his sisters. A walled-up door near it was the ancient entrance to the sepulchre. On the N. side of the chamber, an opening in the wall enables one to see into the

TOMB, to which three steps down a narrow passage lead. Herein Lazarus had lain for four days. The chamber has been walled round and vaulted, to enable the crumbling rock to support the weight of the church the Crusaders built above it. A backsheesh of 1 fr. for 1 to 5 persons must be given to the guardian of the Tomb, for visiting which candles are required.

On coming out from the Tomb of Lazarus, we proceed 150 yds. W. to the site of the

† HOUSE OF SIMON THE LEPER, marked by a few stones, scattered as land-marks over the fields, remains of the chapel that once stood here.

## GOSPEL ACCORDING TO ST. MARK. CHAP. XIV.

3 And when he was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard : and breaking the alabaster box she poured it out upon his head.

4 Now there were some that had indignation within themselves, and said : Why was this waste of the ointment made ?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

6 But JESUS said : Let her alone, why do you molest her ? She hath wrought a good work upon me.

7 For the poor you have always with you ; and whensoever you will, you may do them good ; but me you have not always.

8 What she had, she hath done ; she is come beforehand to anoint my body for the burial.

9 Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

If, on leaving the Tomb of Lazarus, we take a few steps to the W. and then the first path to the l., we pass before the tower of the monastery of Bethania. The ruins of this tower seem to show that Melissenda built this tower on the remains of a more ancient one, for the blocks of stone near the ground are very fine. With this ruined tower on the r., we have before us the site of the

† HOUSE OF LAZARUS, MARY, AND MARTHA. It was here probably that Our Lord frequently came.

## GOSPEL ACCORDING TO ST. LUKE. CHAP. X.

38 Now it came to pass as they went, that he entered into a certain town ; and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving. Who stood and

said : Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

41 And the Lord, answering, said to her : Martha, Martha, thou art careful, and art troubled about many things.

42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

It is almost certain that this site was one of the first to possess a Christian oratory. In the time of the Crusaders, there was only one church in Bethania and the monastery, with a tower to protect it. The monastery was destroyed in 1187 by the Saracens and the nuns took refuge at St. Jean d'Acre. The site of the house of Lazartus was bought in 1868, by Madame de Nicolai and given to the Fathers of the Holy Land. There are on it only some ruins of the ancient church.

' We descend by some steps to the road to Jerusalem, which we sight after a ride of 8 min., in 12 min. more, we pass on l. a field in which a tradition says the barren fig-tree stood (St. Mark XI, 12-25).

The road presently bends N. and leaves to the l. the Mount of Scandal and village of Siloe ; it keeps on the same side the Jewish cemetery and valley of Josaphat, and passes on the r. the Garden of Gethsemani, and soon leads us across the Kedron to the the Gate of St. Stephen, by which we enter the Holy City.

### Excursion to Emmaus and Neby-Samouil.

*Time occupied, One Day.*

USEFUL HINTS. Travellers greatly pressed for time can, at a push, perform this excursion in half-a-day. The midday halt can be made at Emmaus where the Fathers of the Holy Land have a small convent and give hospitality to those who present a ticket



obtainable at St. Saviour's Convent, Jerusalem. The excursion must be made riding.

CHIEF OBJECTS OF INTEREST. Ain-Beit-Hoûlmeh. — Losa. — Beit-Sourik. — Koubebeh — Convent. — Ruins. — Neby-Samouil. — Panorama.

On leaving Jerusalem, we follow the high road to Jaffa, until we see on our l. the Valley of the Terebinth, and on the W. slope of the hill, a ruined village with a small spring, called

AIN-BEIT-HOULMEH, at the spot where tradition says Our Saviour, after His Resurrection, met the two disciples on their way to Emmaus. Here we strike off N., through a narrow pass between two lofty hills, of which the one on our l. is covered with vines and trees. At one spot, we must dismount to pass over a rock on which horses often slip. Soon after this the road is merely the bed of a torrent. From here, we see on the side of the hill on our l. two or three ruined buildings, now named

LOSA, identified by some, without much reason, as Baalhasor where Absalom slew Amnon (*II Kings* XIII). About  $\frac{1}{2}$  hr. beyond this, on our l. upon a hill stands

BEIT-SOULIK, very probably the ancient Bethchar (*I Kings* VII, II). At the epoch of the Crusades, a church, convent, and hospital stood here. After passing through a grove of olive trees, we begin the ascent to Emmaus and reach the Franciscan convent there after a ride of 2 hrs. 35 min. from Jerusalem.

EMMAUS, now called Koubebeh, was the home of St. Cleophas, one of the disciples who had the great privilege of journeying a part of the way from Jerusalem to Emmaus with Our Lord.

## GOSPEL ACCORDING TO ST. LUKE. CHAP. XXIV.

13 And behold, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they talked and reasoned with themselves, JESUS himself also drawing near went with them.

16 But their eyes were held that they should not know him.

17 And he said to them : What are these discourses that you hold one with another as you walk, and are sad ?

18 And the one of them, whose name was Cleophas answering, said to him : Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in those days ?

19 To whom he said : What things ? And they said : Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people.

20 And how our chief priests and princes delivered him to be condemned to death, and crucified him.

21 But we hoped that it was he that should have redeemed Israel : and now besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre.

23 And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive.

24 And some of our people went to the sepulchre : and found it so as the women had said, but him they found not.

25 Then he said to them : O foolish, and slow of heart to believe in all things which the prophets have spoken. .

26 Ought not Christ to have suffered these things, and so to enter into his glory ?

27 And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him.

28 And they drew nigh to the town whither they were going : and he made as though he would go farther.

29 But they constrained him, saying : Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them.

31 And their eyes were opened, and they knew him : and he vanished out of their sight.

32 And they said one to the other : Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures ?

33 And rising up the same hour they went back to Jerusalem ; and they found the eleven gathered together, and those that were with them,

34 Saying : The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way : and how they knew him in the breaking of bread.

Cleophas was martyred <sup>1</sup> and buried in his own house. When Christianity began to flourish in the East, this house became a church. In the time of the Crusades, Emmaus belonged to the Knights of St. John. In 1292, Richard Cœur-de-Lion gazed from the high ground near Emmaus upon Jerusalem which he was unable to deliver. From the expulsion of the Crusaders to our own time, the place has been visited by a long succession of pilgrims and the Fathers of the Holy Land were wont to go on pilgrimage to Emmaus every Easter Monday. The village, which must once have been a not inconsiderable town, now consists of a score of peasants' houses. The situation of Emmaus, or as the natives call it, Koubebeh, is one of those happy sites where the traveller is tempted to linger and quits with regret. The views of the hills and valleys around are very pleasant; that to the N.W. in which Mount Carmel and the sea are seen is especially remarkable.

The site of the Emmaus of the Gospel has been often and even lately controverted. Amos has had its claim to be Emmaus warmly supported,

<sup>1</sup> *Martyrol. Rom.* 7 Kal. Oct.



chiefly by M. Guérin, and by Mgr. Dalfi in his *Viaggio biblico in Oriente*. The arguments in favour of Amoas are (1) that some early M.S. Gospels give 160 instead of 60 stadia; and (2) that St. Jerome, translating Eusebius, says that the Apparition of Our Lord took place at Emmaus, afterwards called Nicopolis. In favour of Koubebeh, the arguments are (1) that none of the M.S. Gospels earlier than the 5th cty. mention more than 60 stadia—the distance that Koubebeh is from Jerusalem; (2) that 60 stadia is the distance traditionally mentioned by all the earlier pilgrims to the Holy Land; (3) that William of Tyre says that the Crusaders having taken Lydda and Ramleh in 1099, afterwards encamped at Emmaus, 60 stadia from Jerusalem and that from Emmaus, Tancred set out at midnight, and by sunrise had planted the Christian banner on the walls of Bethlehem, a feat he could hardly have accomplished had he started from Amoas; and (4) Albertus Aquensis, mentioning the same feat of arms, adds that Bethlehem was distant from Emmaus 6 miles while the continuator of William of Tyre says Emmaus was 3 leagues W. of Jerusalem. These arguments all tend to prove that Koubebeh is the site of Emmaus—a tradition that has found almost general acceptance.

The chapel and convent of the Franciscans at Emmaus are placed on a level plot of ground and are in part ancient buildings restored by the Crusaders. The chapel has been entirely restored, and the new convent built, by the generosity of Madame de Nicolai and her heirs. To the S.E. of the convent, are the remains of the ancient

✱ CHURCH OF EMMAUS, excavated by the efforts of the Franciscan Fathers, and annexed to the new convent, thanks to the generous lady just named. According to M. Guillemot the church was 110 feet long, and 72 broad; it comprised a nave with side aisles, terminating all three in apses. Its remains show that its character was Norman and that it was entirely erected by the Crusaders soon after their coming into Palestine. There are some traces of wall-paintings. Within the ruins of the church are ruins of a house. The construction of the ruined walls of this house differs from that of the church, whose symmetry they evidently spoil, and resembles that of some ancient Jewish buildings of which the ruins remain near the Roman road passing not far from Emmaus. May we suppose that these ruins are those of the house of Cleophas and that the church was built over them?

From Emmaus, we retrace our steps to Biddou and then leaving to our r. the path by which we came and another path, we follow a bad stony pathway, past a small spring and reach, in 51 min., an ancient church which crowns one of the highest points in Judea, called

NEBY-SAMOUIL, and in the days of the Crusaders, *Mont-Joie*, for the road of pilgrims from Jaffa then passed this way and from this point they first saw the walls of the Holy City. The Premonstratensians here built in 1131, their abbey of *St. Samuël du Mont-Joie*, on the probable site of Ramathaim-sophim, the birthplace of Samuel, the place where he dwelt, where he anointed Saul, king of Israel, and where he was buried. The Emperor Arcadius trans-

lated his remains from here to Tharsis, in the year 406. The church of the abbey is now a mosque and contains what the Mohammedans venerate as the Tomb of Samuel, some bits of wood covered with a carpet. The terrace of the mosque commands a splendid

VIEW, to the E., of Jerusalem, the Mount of Olives, and the mountains of Moab; to the S., the Mount of the Franks, Bethlehem, and Ain-Karem; to the W. Lydda, Ramleh, the plain of Sharon, Jaffa and the sea; and to the N. a number of villages on the summits or sides of hills. The road by which we return to Jerusalem (in  $2\frac{3}{4}$  hrs from Emmaus) makes its way into the Wady Liftah, through which the Terebinth runs, passes the Tomb of the Judges, and joins the Jaffa road, near one of the guard-houses, about five minutes' ride from the Jaffa gate, by which we return into Jerusalem.

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## APPENDIX.

### Spiritual Benefits of the Pilgrimage.

INDULGENCES. Indulgences are attached to all the Holy Places. In this book they are indicated by a ✕ where Plenary, by a † where partial. It suffices to gain any such Indulgence, to recite a *Pater* and an *Ave* on visiting the shrine or sanctuary to which it is attached. All these Indulgences are applicable to the Souls in Purgatory (Bull *Unigeniti Filii Dei*, Jan. 28, 1688, confirmed by Pius IX., Feb. 22, 1849).

Crosses and rosaries which have touched the Holy Sepulchre, possess the Indulgences of the Holy Places. These Indulgences, all applicable to the Souls in Purgatory are as follow: (1) a Plenary Indulgence, on the usual condition, on Christmas Day, the Epiphany, Easter Sunday, and Ascension Day, to any one who (carrying on his person such indulgenced cross or rosary) shall recite once a-week the Crown of Our Lord, or of the B.V.M., or the Rosary, or a third thereof, or the Divine Office of the B.V.M., or of the Dead, or the Seven Penitential Psalms; or to any one who shall teach Christian Doctrine, or visit the sick in hospital, or prisoners, or help the poor, or hear Mass, or if a priest celebrate it. (2) On the same conditions an *Indulgence of Seven Years and seven times Forty Days* on all feasts of Our Lady; and of *Five Years and five times Forty Days* on all Sundays and holidays; and *100 Days* on any day of the year. (3) A *Plenary Indulgence* to any one who, *in articulo mortis*, with contrite heart, having when possible confessed his sins and received Holy Communion, shall commend his soul to God, invoking the Holy Name of JESUS aloud, or at least in his heart. (4) An *Indulgence of 50 Days* to any one who, before saying Mass, receiving Holy Communion, reciting Divine office, or the Office of the B.V.M., shall say a preparatory prayer (5) An *Indulgence of 200 Days* to any one visiting the imprisoned, the sick in

hospital, aiding them by some good work, or teaching Christian Doctrine in a church, or to his children, family, or servants. (6) An *Indulgence of 100 Days* for each recitation, to any one who recites at least weekly, the Rosary, the office of the B. V. M., of the Dead, Vespers, a Nocturn with Lauds, or the Seven Penitential Psalms with litanies and prayers attached. (7) An *Indulgence of 100 Days* for reciting the *Angelus* on hearing it ring, or for reciting a *De Profundis* at night when the bell tolls for the Dead. (8) An *Indulgence of 100 Days* to any who on a Friday shall devoutly meditate on Our Lord's Passion and Death, reciting also three *Paters* and three *Aves*. (9) An *Indulgence of 100 Days* to any one who shall with true contrition examine his conscience, reciting a *Pater* and an *Ave* thrice, in honour of the Blessed Trinity, or five times in memory of Our Saviour's Five Wounds. (10) An *Indulgence of 20 Days* to any one who shall devoutly pray, saying at least a *Pater* and an *Ave*, for the faithful departing from this world. All these Indulgences were granted in perpetuity by Pope Innocent XI. in the Bull *Unigeniti Filii Dei*, and were confirmed by Pius VII. on June 22, 1819.

### Votive Masses.

A special Indult allows Votive Masses to be celebrated at all the chief sanctuaries of the Holy Land. 'The Indult divides the sanctuaries into two classes.

1. At sanctuaries of the *first class*, priests may say a Votive Mass with *Gloria* (if the ritual requires it) and *Credo* without any Commemoration, on all days of the year, except the Epiphany, the days of Holy Week, Easter Sunday, the Assumption, and Christmas Day. The sanctuaries of the *first class* are:

1. **The Crypt at Nazareth** (at the four altars). *MISSA DE ANNUNTIATIONE B. M. V.*
2. **The Crypt at Bethlehem** (at the two altars). *MISSA DE OCTAVA NATIVITATIS D. N. J. C. Introitus: Puer natus est nobis. — Evangelium: Pastores loquebantur. — Præfatio de Nativitate. — Communicantes de communi. — A Post-Communione debet tolli verbum hodie, et dici: quia natus est Salvator mundi.*

3. **The Cœnaculum** (or while in the hands of the infidels, near it). *MISSA VOTIVA DE SS. SACRAMENTO, vel DE SPIRITU SANCTO.*
  4. **The Grotto of the Agony.** *MISSA VOTIVA DE PASSIONE, vel MISSA ORATIONIS D. N. J. C. IN MONTE OLIVARUM.*
  5. **The Church of the Flagellation** (at the high altar only). *MISSA VOTIVA DE PASSIONE, vel PRETIOSISSIMI SANGUINIS D. N. J. C.*
  6. **The Chapel of the Crucifixion on Calvary.** *MISSA VOTIVA DE PASSIONE DOMINI.*
  7. **At the Holy Sepulchre.** *MISSA ut in die PASCHATIS, Præfatio propria. — Communicantes et Hanc igitur de Communi. — Sine Sequentia. — In oratione omittitur: hodierna die.*
  8. **On the Place of the Ascension.** *MISSA DE ASCENSIONE, In Oratione omittitur: hodierna die. — Communicantes de Communi.*
  9. **At the Tomb of Our Lady.** *MISSA DE ASSUMPTIONE B. M. V.*
  10. **At the Altar of the Stabat on Calvary.** *MISSA VOTIVA VII DOLORUM B. M. V.*
  11. **The exterior chapel of Calvary.** *MISSA VOTIVA VII DOLORUM B. M. V.*
  12. **At the Sea of Galilee.** *MISSA uti in VIGILIA SS. APOSTOLORUM PETRI ET PAULI. Oratio ut in die Cathedralis S. Petri: Deus qui Beato Petro etc. — Commemoratio S. Pauli: Deus qui multitudinem gentium etc.*
  13. **At the place of the Nativity of St. John the Baptist.** *MISSA NATIVITATIS S. JOANNIS BAPTISTÆ. Oratio ut sequitur: Deus qui honorabilem nobis Beati Joannis Nativitatem fecisti: da populis tuis spiritualium gratiam gaudiorum et omnium fidelium mentes dirige in viam salutis æternæ. Per Dominum etc.*
  14. **At the Dominican Church of St. Stephen at Jerusalem.** *A votive Mass of St. Stephen the First Martyr, with Gloria, Credo, Preface, changing at the Collect the word natalitia into memoriam.*
2. At sanctuaries of the *second class*, a priest may say a Votive Mass without *Gloria, Credo*, or any *Commemoration*, daily except on Sundays of the first and second class,



the vigils of Christmas and Whitsunday, Ash Wednesday, all the days of Holy Week, and privileged octaves. The sanctuaries of the *second class* are :

1. **Mount Thabor.** MISSA TRANSFIGURATIONIS.
  2. **Old Cairo** (resting-place of the Holy Family), Egypt. MISSA FUGÆ INFANTIS JESU IN ÆGYPTUM.
  3. **Chapel of the Finding of the Cross** (in the Basilica of the Holy Sepulchre. MISSA VOTIVA DE CRUCE.
  4. **Place of the Visitation.** MISSA VISITATIONIS B. M. V.
  5. **St. John in the Desert.** MISSA ut in VIGILIA NATIVITATIS S. JOANNIS BAPTISTAE. *Evangelium uti in Dominica IV Adventus.*
  6. **St. Joseph's Workshop**, (Nazareth). MISSA DE SANCTO JOSEPHO vel DE EJUS PATROCINIO.
  7. **St. Joseph's Altar** (in crypt, Bethlehem). MISSA DE SANCTO JOSEPHO vel DE EJUS PATROCINIO.
  8. **Place of Our Lord's Apparition to St. Mary Magdalen.** MISSA DE S. MARIA MAGDALENA. *Evangelium ut in Feria V infra Octavam Paschæ.*
  9. **Altar of the Holy Innocents**, in E. crypt, Bethlehem. MISSA VOTIVA SS. INNOCENTII. *In oratione tollantur verba: hodierna die.*
  10. **Place of Our Lord's Baptism near the Jordan.** MISSA UT IN DIE OCTAVA EPIPHANIÆ.
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## INDEX.

- |                                           |                                       |
|-------------------------------------------|---------------------------------------|
| Abala 68                                  | Bethphage 222                         |
| Abraham, Convent of St. 176               | Bethsaida, Pool of 204                |
| Abraham's Sacrifice 176                   | Bettir 297                            |
| Absalom, Tomb of 234                      | Bezetha 86                            |
| Abu-Gosh 64                               | Bir-Ayoub 243                         |
| Acra 88                                   | Bir el-Moristan                       |
| Adam's Chapel 173                         | Birket es-Sultan 250                  |
| Adam's Skull 173                          | Bir-Zebak 50                          |
| Agony, Grotto of the 211                  | Blessed Trinity, Chapel of<br>the 175 |
| Ain Abu-Nabout 41                         | Booz, Field of 314                    |
| Ain-Beit-Hoûlmeh 323                      | Caiphas, House of 185                 |
| Ain-Hanieh (St. Philip's<br>Fountain) 297 | Calvary 167                           |
| Ain-Karem 294                             | Caralambos, St., Convent<br>of 106    |
| Amoas 62                                  | Castal 68                             |
| Angel's Stone, the 156, 186               | Cœnaculum, The 187                    |
| Africans' Gate 262                        | Column of the Flagella-<br>tion 162   |
| Ann, St., Church of 199                   | Column of Opprobrium 167              |
| Annas, House of 181                       | Column of the Sentence 107            |
| Antonia fortress 113                      | Court of the Gentiles 264             |
| Apostles' Retreat 247                     | Court of the Israelites 265           |
| Apparition, Chapel of the 161             | Court of the Priests 269              |
| Ascension, Place of the 217               | Cradle of Our Lord 279                |
| Ashes, valley of 90                       | Credo, Chapel of the 227              |
| Assumption, Church of<br>the 208          | Crib, Chapel of the 307               |
| Baalpharasim 317                          | Cross, Monastery of the<br>Holy 288   |
| Basilica of the Nativity 300              | Crucifixion, Chapel of the 172        |
| Basilica of the Holy Sepul-<br>chre 125   | Damascus Gate 282                     |
| Beit-Dedjan 46                            | Dames de Sion 111                     |
| Beit Jallah 298                           | David's Cistern 315                   |
| Beit-Nouba 61                             | David's Oratory 179                   |
| Beit Sahour 313                           | David, Tomb of 196                    |
| Beit Soulik 323                           | David, Tower of 179                   |
| Bethania 318                              | David's Tribunal 271                  |
| Bethlehem 298                             |                                       |

- Dead Bodies, valley of 90  
 Dives and Lazarus, houses of 108  
 Division of the Garments, Chapel of 165  
 Djamea el-Abyad 57  
 Djamea el-Kebir 56  
 " Ecce Homo, " the 110  
 El-Aksa, Mosque of 278  
 Elizabeth, St., Tomb of 292  
 El-Kalâah 178  
 Emmaus 323  
 Encas, The Paralytic 49  
 Ennom, valley of 93, 246  
 Evil Counsel, Mount of 93, 249  
 Ezechias, Pool of 262  
 Finding of the Cross, Chapel of the 165  
 Flagellation, church of the 119  
 Forty Martyrs, Tower of 57  
 Fountain of the Blessed Virgin 289.  
 Franciscan Martyrs 175  
 Fuller's Field 297  
 Funeral of Our Lady 184  
 Gareb 87  
 Gate of the Chain 259  
 Gazer 60  
 Gehenna, valley of  
 Genath Gate 198  
 George, St. 48  
 Gethsemani, Garden of 213  
 Golden Gate 231, 280  
 Golgotha 167  
 Habits and Customs 22  
 Haceldama 248  
 Hananeel, Tower of 230  
 Helena, Church of St. 165  
 Herod's Palace 112  
 Isaias, Martyrdom of 243  
 Innocents, Chapel of the Holy 310  
 Jaffa 31  
 Jaffa Gate 251  
 James, St., the Greater, Church of 183  
 James, St., the Less, Church of 180  
 James, St., the Less, Tomb of 236  
 James, St., Martyrdom of 184  
 Jeremias, Grotto of 281  
 Jeremias, St., Church of 65  
 Jerusalem 72  
 Jerusalem, Catholic Establishments of 98  
 Jerusalem, chief streets of 95  
 Jerusalem, climate of 97  
 Jerusalem, gates of 94  
 Jerusalem, history of 75  
 Jerusalem, hours of Masses etc. 74  
 Jerusalem, population 79  
 Jerusalem, quarters of the city 95  
 Jerusalem, religions in 98  
 Jerusalem, topography of 85  
 Jerusalem, Useful Hints 72  
 Jerusalem, walls of 90, 93  
 John, St. the Baptist 56  
 John the Baptist, St., Church of 198  
 John, St., the Baptist's Rock 291  
 John, St., the Baptist's Grotto 292, 295  
 John, St., Hospital of 253  
 Josaphat, Tomb of 235  
 Josaphat, Valley of 206  
 Joseph of Arimathea, Tomb of 160  
 Joseph, St., Chapel of 309  
 House of 313  
 Judges, Tombs of the 285  
 Judgment, Gate of 107  
 Kaloûnieh 68



- Katamoun 318  
 Kings, Tomb of the 283  
 Kofr-Tab 61  
 Koubab 61  
 Koubebeh 323  
 Large Ravine 90  
 Latroun 62  
 Lazarus, Tomb of 319, House of 321  
 Liftah 70  
 Leper's House 245  
 Lion's Charnel House 287  
 Lithostrotos, the 115  
 Longinus, Chapel of St. 164  
 Losa 328  
 Lydda 47  
 Machebees, Tombs of the 67  
 Mar Elias 316  
 Mâlekha 296  
 Mary Magdalen, Tomb of St. 160  
 Mary's, St., Convent 255  
 Mary's, St., Gate 252  
 Mary of Egypt, Chapel of St. 175  
 Michael, Chapel of St. 176  
 Milk Grotto 313  
 Moriah 86, 263  
 Nativity, Grotto of the 304  
 Neby-Samouil 327  
 Nicodemus, St. 55  
 Olives, Mount of 94, 214  
 Omar, Mosque of 271  
 Omarieh, Mosque of 252  
 Ophel 87  
 Our Lady, Birthplace of 201  
 Our Lady's Tomb 210  
 Pasha's Palace 258  
 Pater, place of the 225  
 Pelagia, St., Grotto of 221  
 Peter's, St., Grotto 197  
 Pool of Siloe 241  
 Prison of Our Lord 163  
 Probatica, The Pool 204  
 Prophets, Tomb of the 228  
 Rachel's Tomb 316  
 Ramleh 52  
 Raphaim, Valley of 317  
 Rent in the Rock 171  
 Royal Caverns 282  
 Safirieh 46  
 Sakharah, the 275.  
 Sarfand 51  
 Sarris 64  
 Saviour's, St., Convent 163  
 Saviour, Church of St., 105  
 Scandal, Mount of 238  
 Scopus, Mount 93  
 Seasons for visiting the Holy Land 28  
 Sepulchre, The Holy 137-159  
 Sepulchre, description of the Holy 137  
 Sepulchre, history of the Holy 127  
 Seven Dolours, Chapel of the 172  
 Sharon, Plain of 44  
 Shepherd's Grotto 312, 314  
 Siloe 239  
 Simon the Leper 320  
 Simon the Tanner, House of 37  
 Sion 89  
 Solomon's Aqueduct 250  
 Solomon's Palace 233  
 Solomon's Throne 280  
 Souba 66  
 Spasmo, Our Lady del 109  
 Stations of the Cross 120  
 Stephen's, St., Gate 206  
 Stone of Uncion 135  
 Stoning-Place of St. Stephen 207

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Tabitha's House and Tomb 43<br/>         Temple, The 263<br/>         Terebinth, The 69<br/>         Test Columns 279<br/>         Thecla, St., Tomb of 225<br/>         Thomas, St., House of 181<br/>         Tyropæon bridge 261<br/>         Tyropæon valley 90<br/>         Upper Pool 287<br/>         Urias, House of 178<br/>         Veronica, St., House of 107<br/>         Via Dolorosa 120<br/>         Virgin, Fountain of the Blessed 239</p> | <p>Virgin, House of the Blessed 186<br/>         Viri Galilæi 216<br/>         Visitation Sanctuary of the 289<br/>         Wailing-Place of the Jews 259<br/>         Wise Men, The 308, 317<br/>         Yasour 45<br/>         Zacharias, Tomb of 237<br/>         Zachary, St., House of 294<br/>         Zoheleth 239</p> |
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THE END.



# ANCIENT SITES.

- A. Tower of Hippicus.
- B. " of David.
- C. " of Phaeal.
- D. " of Marianne.
- E. " of Siloe (?).
- F. Ophel.
- G. Bridge (ΓΕΦΥΡΑ).
- H. Xistus.
- I. Gate under el-Aksa.
- J. Triple Gate.
- K. Remains of Palace of Solomon.
- L. Gate of the Terrace.
- M. Golden Gate.
- N. Tower of Hananeel.
- O. Pool of Probatica.
- P. Pool of Strouthio.
- Q. Corner, or Stork's Tower.
- R. Royal Caverns.
- S. Women's Tower.
- T. Psephina Tower.
- U. Lower Pool, between two walls, of Ezechias.
- V. Ancient Gate.
- X. Western Wall of Temple and Wailing-Place of the Jews.
- Y. Ancient Gate of the mare El-Borag.
- Z. Esplanade of the Temple.
- W. Site of Antonia.
- 'A. Remains of Tower of Third Wall.

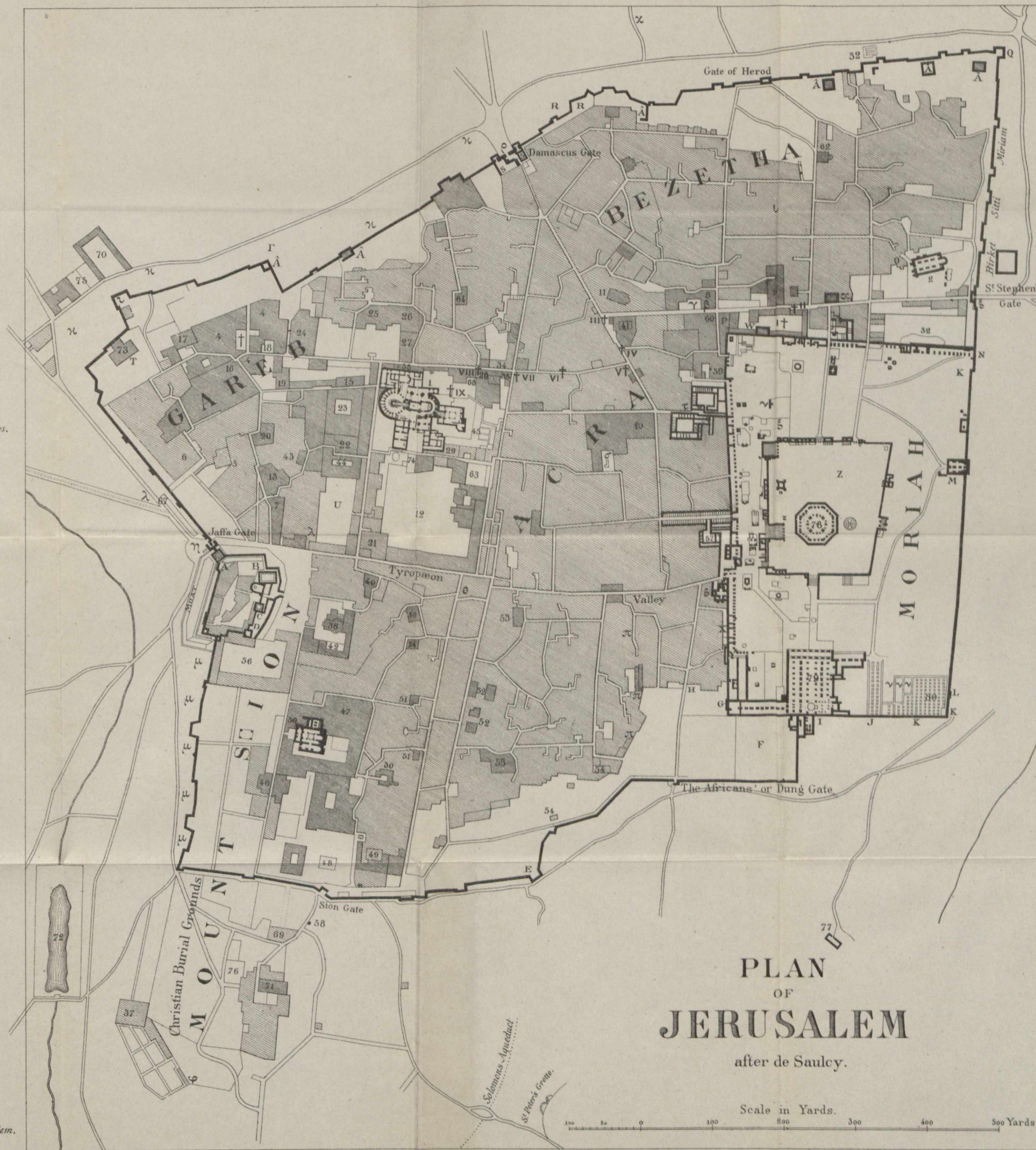
- α. Monument of Alexander?
- β. Arch of the Ecce Homo.
- γ. Counterscarp of Bezetha.
- δ. Βουλή-Mekkeme.
- ε. Gate of Judgment.
- ζ. St. Stephen's, or Sheep Gate.
- η. Jaffa Gate.
- θ. Ancient Gate.
- ι. Camp of Titus.
- κ. Field of Titus.
- λ. Aqueduct of Ezechias.
- μ. Battery of Titus.
- ν. Ancient Terraces.
- ξ. Rock-steps to the Temple.
- ο. Ancient Arch.
- π. Wall of David.
- ρ. Gate of Benjamin or Damascus.
- σ. Palace of Helen.
- τ. Roman Arch (archivium).
- υ. Fragment of Tomb of the High Priest John.
- φ. Rock cut Staircase.
- χ. Grotto of Jeremias.
- ψ. Ruins of Lepers' Hospital.

# HISTORICAL AND MODERN BUILDINGS.

1. Church of the Resurrection.
2. " of St. Ann.
3. Greek Hospital.
4. Latin Convent of St. Saviour.
5. Greek Convent of St. Theodore.
6. Residence of Latin Patriarch.
7. The Sisters of St. Joseph.
8. Dames de Sion.
9. Hospice of the Flagellation.
10. Hospital of St. Helena; palace of the Pasha of Jerusalem.
11. Austrian Hospice.

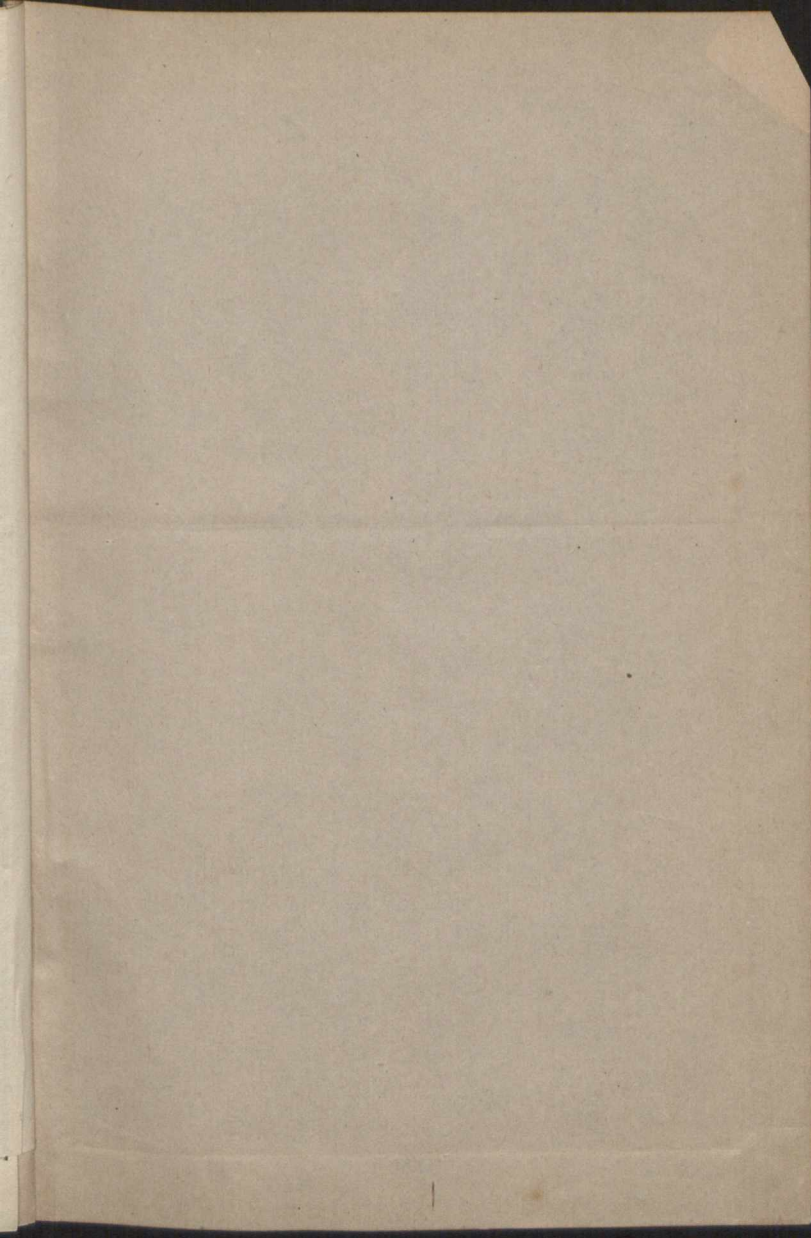
# HISTORICAL AND MODERN BUILDINGS.

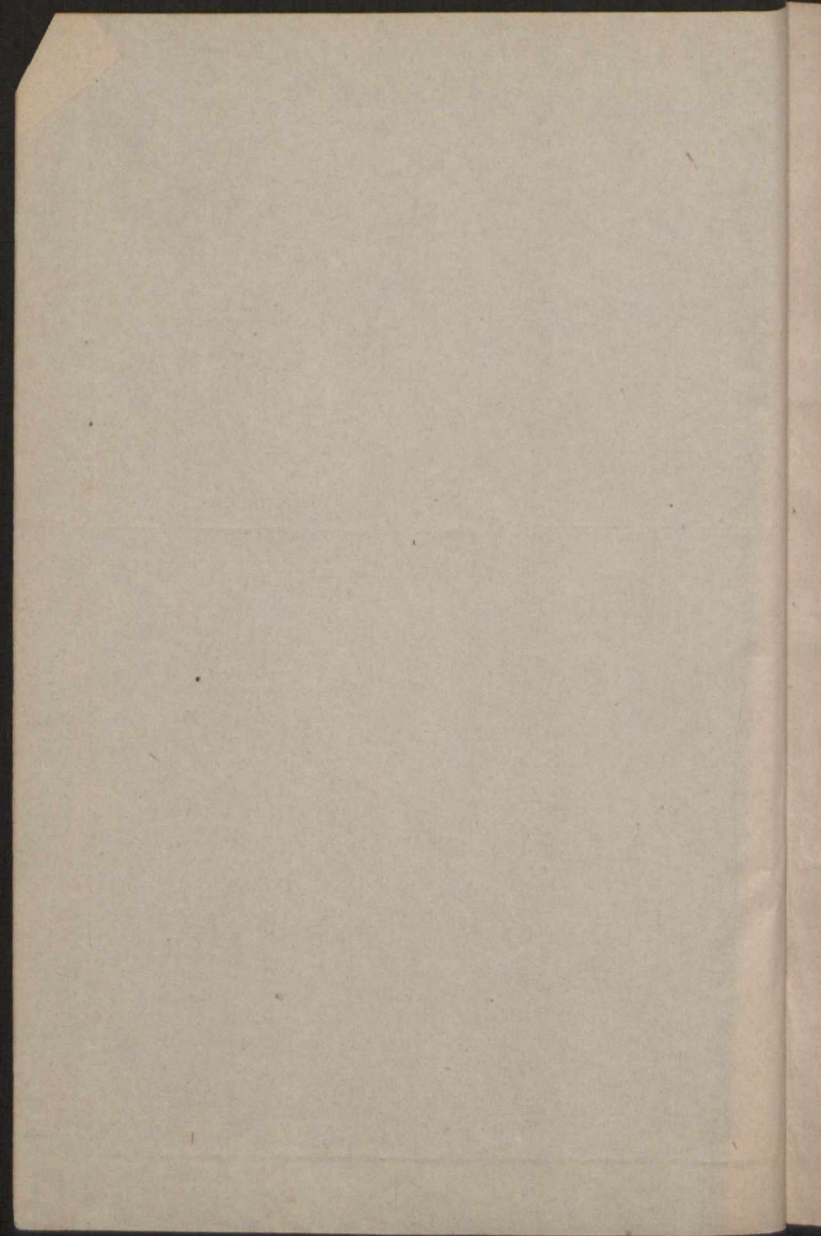
12. Ancient Commandery of St. John.
13. Greek Catholic Convent.
14. Syrian Convent.
15. Residence of Greek Patriarch.
16. Casa Nova.
17. Greek Convent of St. Basil.
18. " " of St. George's Hospital.
19. " " of St. Nicholas.
20. " " of St. Demetrius.
21. Ancient Convent of St. John the Baptist.
22. Convent of St. Melania.
23. Large Greek Convent.
24. Greek Convent of St. Michael.
25. " " " St. Catherine.
26. " " " St. Euthymius.
27. " " " Our Lady.
28. " " " St. Caralambos.
29. " " " St. Abraham.
30. " " " St. George.
31. " " " St. Spiridion.
32. Ancient Pools.
34. Column of the Sentence.
35. Protestant Hospice.
- 36.† The Roman figures denote the nine Stations of the Cross situated outside the Church of the Holy Sepulchre.
37. Protestant School.
38. English Church.
39. English Hospital.
40. Prussian Hospital.
41. Church of Our Lady del Spasmo.
42. Protestant Parsonage.
43. Coptic Convent.
44. " Khan.
45. Abyssinian Convent.
46. Residence of Armenian Patriarch.
47. Armenian Convent.
48. Armenian Seminary.
49. Site of House of the High Priest Annas.
50. Armenian Church of St. James.
51. Russian Synagogues.
52. Polish " "
53. Ancient " "
54. Jews' Hospitals.
55. Hospice of Saladin. Khânkeh.
56. Barracks of Sion.
57. House of Saladin. Hhammâm ech-Chîpha.
58. Place where Our Lady's Funeral was stopped.
59. Ancient Palace of the Pashas.
60. Dervishes' Hospice.
61. Dancing Dervishes.
62. Ancient Church of St. Mary Magdalen.
63. Ancient Church of St. Mary Major.
64. Spanish Consulate.
65. Catholic Cemetery.
66. Franciscan Nuns' Orphanage.
67. English Consulate.
68. Residence of Coptic Bishop.
69. Site of House of Caiphas.
70. French Pilgrims' Hospice.
71. Canaculum.
72. Birket es Sultan.
73. Schools of the Christian Brothers.
74. Greek Convent of Gethsemani.
75. St. Louis' Catholic Hospital.
76. Site of Our Lady's House.
77. Fountain of the Virgin.
78. Mosque of Omar.
79. " of el-Aksa.
80. Underground Passages.













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